

பிப்ரவரி 2025

தீராவிட வாசிப்பு

வாசிப்பும் மீள்வாசிப்பும்

தமிழ் உலகம்

~~சென்னை~~

இந்தித் திணிப்பை
என்றும் எதிர்ப்போம்!

வணக்கம்.

இந்த இதழுக்காக பல்வேறு தலைப்புகளில் கட்டுரைகள் எழுதித்தந்த தோழர்களுக்கு எங்களது வணக்கத்தையும், நன்றியையும் தெரிவித்துக்கொள்கிறோம்.

திராவிட வாசிப்பு குறித்த உங்களது மேலான கருத்துகளை, விமர்சனங்களை எதிர்பார்க்கிறோம். கீழ்காணும் மின்னஞ்சலுக்கு உங்கள் கருத்துகளை சொல்லுமாறு பணிவன்புடன் கேட்டுக்கொள்கிறோம். நன்றி!

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பெரியாரும் நானும் - அஜித் ஆனந்த்

முத்தமிழறிஞர் தலைவர் கலைஞரின் தேரோடும் வீதியாம் திருவாரூர் மாவட்டத்தின் நீடாமங்கலம் நகரின் அருகில் அமைந்துள்ள அரசமங்கலம் என்னும் குக்கிராமத்தில் பிறந்தவனான எனக்கு மானமிகு சுயமரியாதைக்காரன் பெரியார் என்னும் காட்டுத்தீ பற்றியது எப்படி??

2010 ஆம் ஆண்டில் ஏழாம் வகுப்பு படித்து கொண்டிருந்தபோது எனது கிராமத்தில் ஆண்டுதோறும் நடைபெறும் பொங்கல் விளையாட்டு விழா நிகழ்ச்சியில் பேச்சுபோட்டியில் கலந்து கொள்வதற்கு ஆர்வமுள்ளவனாய் இருந்தாலும் யாரை பற்றி பேசுவது,என்னவென்று பேசுவது என விவரமற்ற சிறுவனாய் நின்ற எனக்கு நீ பெரியாரை பத்தி பேசுடா தம்பி!

நான் உனக்கு அவரை பத்தி எழுதி தர்றேன் னு எங்க ஊர்ல உள்ள அண்ணன் எழுதிகொடுக்க .அதை அப்படியே பேசி முதல் பரிசும் கிடைக்குது.

முதல் புள்ளியா அதுல இருந்து ஒரு ஆசை ஆரம்பிக்குது.. அதுக்கப்பறம் குடும்பமே கழகமாய் -கழகமே குடும்பமாய் இருக்குற என் வீட்டுல அப்பா கிட்ட பெரியாரை பத்தி கொஞ்சம் கொஞ்சமாக கேட்டு தெரிஞ்சிக்குறதுனு ஆர்வம் அதிகரிக்குது...

அதுல இருந்து ரெண்டு வருசம் கழிச்சு ஒன்பதாவது வகுப்பறையில் இருக்குறப்ப ஆசிரியர் வந்து நம்ப நீடாமங்கலம் வட்டார அளவுல பள்ளிகளுக்கான தந்தை பெரியாரை பற்றிய வினாவிடை போட்டி நடக்க போகுது பள்ளிக்கு ஒருத்தவங்க கலந்துகலாம் அப்டின்னு சொல்லி என் கூட இருக்குற பையன் பேரை அவரா எழுதிகிட்டு போயிட்டாரு..

எனக்கு அதுல கலந்துகனும்னு ரொம்ப ஆசை ,அந்த பையனுக்கோ அதுல கலந்துக்க கொஞ்சம் கூட விருப்பமில்லை. நான் வரல னு சொல்ல போறேனு தலைமையாசிரியர் அறைக்கு போனான்.

உனக்கு பதிலா உன் பேருல நான் போறன்டா னு அவனை உக்கார வச்சிக்கிட்டு , அப்போ என் கிராமத்தில் ஒரு நூலகம் செயல்படாம இருந்துச்சு ,அந்த நூலகத்துகுள்ள எகிறி குதிச்சி அங்க தந்தை பெரியாரை பற்றிய புத்தகங்களையெல்லாம் தூக்கிகிட்டு வீட்டுக்கு வந்து படிச்சி அந்த போட்டியில் கலந்துகிட்டேன்.அடுத்து ரெண்டு வாரம் கழிச்சு டிசம்பர் 2ஆம் தேதி தலைமையாசிரியர் அறையில் இருந்து ஒரு அறிவிப்பு வருது என்

நண்பன் பேரை சொல்லி பெரியாரை பற்றிய வினாவிடை போட்டியில் அவனுக்கு முதல் பரிசு கிடைச்சிருக்குனு எனக்கு மனசு முழுக்க ரொம்ப மகிழ்ச்சியா இருக்கு ஆனா கலந்துகிட்டது நான்தான் னு வெளியே காட்டிக்க கூடாது னு அமைதியா இருக்க ,என் நண்பன் நீயே போயிட்டு பரிசு வாங்கிக்கோ நான் போகல னு வீட்டுக்கு போயிட்டான் .

உடனே துள்ளி குதிச்ச ஓடுறேன். நீடாமங்கலம் தந்தை பெரியார் சிலை கிட்ட மானமிகு ஆசிரியர் அவர்களின் பிறந்தநாள் விழா பொதுக்கூட்டம் நடக்குது. நம்ப மாண்புமிகு தொழிற்றுறை அமைச்சர் அண்ணன் ராஜா தலைமையில்தான் அப்போ கூட்டம் நடக்குது.அவரு கையால முதல் முறையா அத்தனை பேரு முன்னாடி மேடையேறி பரிசு வாங்குறேன்.

அதுவரைக்கும் கடவுள் னா என்னானே தெரியாம பத்தோட பதினொன்னா சாமி கும்பிட்டுகிட்டு இருந்தவனுக்கு அன்னைக்கு பெரியார் என்னும் பெருநெருப்பு என்மீது பற்றிக்கொள்ள ஆரம்பிச்சதுல இருந்து தான் பகுத்தறிவு னா என்ன? சுயமரியாதை னா என்ன? மாநில சுயாட்சி னா என்ன? கோயிலுக்குள்ள ஏன் நம்ப எல்லாராலையும் அவங்கள் மாதிரி போக முடியல இந்த மாதிரி பல கேள்விகளுக்கு விடை கெடைக்க ஆரம்பிச்சது.

எனக்கான தலைவரா தந்தை பெரியார் தெரிய ஆரம்பிச்சாரு. அதுல இருந்து இப்போ வரைக்கும் சாதி மதம் இறை நம்பிக்கை இல்லாதவனாய் ; ஓர் மானமிகு சுயமரியாதைக்காரன் ,பெரியாரிஸ்ட் என்று சொல்லிக் கொள்வதில் பெருமிதம் அடைகிறேன். இன்னும் ச்சீமானை போன்ற எத்தனை அயோக்கிய சங்கிகள் இம்மண்ணில் முளைத்தாலும் பிடுங்கி எறியப்படுவார்கள். இது தந்தை பெரியாரின் தமிழ்நாடு, தந்தை பெரியாரின் சமூக நீதிக்கான மண் இன்னும் எத்தனை ஆண்டுகள் கடந்தாலும் அவ்வாறே இருக்கும் .

எந்த கொம்பனாலும் அசைக்க முடியாத இயக்கம் திராவிட இயக்கம்!

பெரியார் எனும் பெருநெருப்பு - பாஸ்கர் ஏழுமலை

ஆமாம் இம்மண்ணில்
புல் பூண்டு பூச்சிகள்
நாய் நரி மனிதர்கள்
என எல்லாம் முளைக்க
காரணம்
சூரிய பெருநெருப்பென்றால் ,
ஆரியத்தின் வாலை நறுக்கி
மானமும், அறிவும்
சுயமரியாதையும் சமூகநீதியும்
எம்மண்ணில் முளைக்க
ஒரே காரணம்
பெரியார் எனும் பெருநெருப்பு தான்!

மனிதர்களுக்கு இதில் சந்தேகமில்லை !
நரியின் மூத்திர ருசியில் மனம் பிறழ்ந்த
நாய் ஒன்று புறப்பட்டிருக்கிறது
பெருநெருப்பை உரசிப் பார்க்க.

நரியின் வீட்டில் இனி கொஞ்ச காலம்
திருநீருக்கு பஞ்சமில்லை !

A Quantitative view of Dravidian Model - Subramaniam K

In recent years, leaders of Dravidian parties are promoting the Dravidian Model as a framework for transforming the caste-based society to a frictionless, level playing field for all castes at the state and national levels. This promotion is not just an election slogan or abstract idea sought by other national and regional parties but a realized concrete implementation of their strategies for empowering a society ruined by caste discrimination. This concrete realization comes from the successful transformation of their own state through consistent efforts and practical implementation of this model with limited available opportunities and power. This paper tries to decode the quantitative insights of this model to identify the driving factors for the success of this model. This presentation will not concentrate much on qualitative discussions about this model as it was widely narrated by various political parties, both positively and negatively, without any quantitative evidence.

This paper is organized into the following sections to explain the crucial role of the Dravidian Model in transforming a caste-based society into a progressive one.

1. The goal and myth of the reservation
2. Structure of the democratic government
3. Diversification in the public administration

- Most of the discussions about diversified administration happened in the corporate sector and Western countries were about its needs in the administration as acceptance practices to be competitive globally and utilizing intellectual resources from society with increasing diversities stating its merits and de-merits qualitatively, but seems to be never discussed from the quantitative perspective that can establish concrete grounds in understanding its benefits and drawback of polarized administration. Following are the drawbacks of polarized administration in contrast with diversified administration.
 - Results in a non-competitive society due to its underuse of human resources.
 - In multi-institution governing systems such as nations administered by democratic values, the independence of these systems is the basic principle to ensure those values are realized. The polarized administration in these institutions is impotent in ensuring their independence and, hence, their existence.
 - The definition of such institutions, their roles, and independence are often defined by the governing framework and constitution of the nation. Such an administration will fail to protect the constitution because it can't protect its own independence and existence, and hence, it will work against the goal of the nation's constitution.
 - The constitution is the governing framework of the nation, and any lack of enforcement eventually leads to the administration transforming from democratic to monarchy.

- The polarized administration uses resources of biased samples from populations with certain similarities, often reflects their sectional interest, and works continuously to have a strong hold on it. This results in the exponential growth of their muscle in strategic and administrative positions, ruining national interest. Such a sectional interest with non-competitive resources in all positions ends society's non-competitiveness in the global space in all aspects.
4. The Dravidian Model's achievements in transforming society through empowerment with unique, distinct strategies that leaders in other states and union government institutions have failed in realization of such transformation. Some of the strategic goals it achieved are listed below.
- Abolished using caste surname in the public space in individual life.
 - Implemented the highest proportion of caste-based reservation in the country not only in education /employment but also in the promotional process of employment to empower the marginalized people to strategic, powerful positions through the rooster method and elimination of subjective recommendation.
 - Eliminated confidentiality reports in the promotional process of government jobs to eliminate subjective, non-rational, unexplainable, social, and caste favoritism.
 - Not only achieved the highest caste reservation in the country but also continuously and consistently improved the resource composition in the administration by identifying the disadvantaged sections by existing reservations through sub-caste reservations and economic measures within the same caste category.
 - Promoted self-respect and inter-caste marriages in leaders' personal lives as examples and promoted them to the public through social propaganda and government schemes.
 - Promoting caste denial rather than caste rights that sectionalize the society.
 - Promoted all castes as priests to encourage equality and innovative renaissance in the Hindu religion, making it more competitive and transparent globally.
 - Promoted women's empowerment through property rights, education, employment, entrepreneurship, and public administration in both legislative and executive wings, even in their parties.

- Promoted marginalized communities to the judicial and strategic executive positions in their government and union government on all possible opportunities.
- Distributed lands from the rich land-lords to the poor through land ceiling implementation
- Ensured Priorities for first-generation graduates in existing reservations.
- Empowered livelihood independence of the marginalized people through an implemented public distribution system of food to eliminate their dependencies on the landowner for the food to have self-respect and self-determination in the public and personal life. Once the PDS resolved this critical issue of food, they were naturally motivated toward the next steps in prosperity.
- Opened part-time engineering degree courses for diploma holders for the first time in India. Usually, diploma holders are from less privileged, first-generation families who never received higher education. Most of their families are from poor financial backgrounds to afford a five-year education. This action empowered such people to achieve their engineering degrees with full-time jobs secured by previous diplomas.
- Built Samathuva Puram residence area where all people of different castes and religions live together harmonically without any discrimination.
- Empowered state employees by providing equal salaries to those of union government employees.
- Fought and won the national flag hosting rights to the democratically elected chief ministers of states from the nominated governors.
- Formed a commission to draft a state-center relationship advocating decentralizing power to ensure diversified administration and submitted it to the union government.
- Promoted language as an independent rational component for the people's usage, from its scholarly usage through arts, literature, political reading, and stage speeches, to bring people of all religions, languages, and castes together under one identity. This attempt proved to be useful later when radical components of religion attempted to promote the religious identity of Hindus to discriminate against others.

The Dravidian rule implemented many welfare schemes apart from the above, and many of them can't be listed due to the limitation of the size of this presentation. The strategies listed above are selectively chosen to show the unique merits of the Dravidian model in breaking the social stigma and caste privileges in the administration and promoting constructive discussion in public. Implementation of these strategies over time eradicated social stigma and blind faith about religion/caste in the state of Tamil Nadu compared to the rest of India.

The goal and existing myth of the Reservation

The primary goal of the reservation is to drive society free from caste discrimination by abolishing caste-privileged practices and discrimination on the name of sanadhan that defines the eligibility of an individual and his descendants simply by birth. This goal is possible only when there is a frictionless, well-informed space for constructive discussion and criticism for all people exists at level playing field. Such space can exist only when the strategies and policies of the nation are defined and its implementations are managed by diversified administration, including all sections of the society reflecting all its features rather than polarized administration by privileged people. Any deviation from such a goal defers our ability to understand the reservation.

Any extreme deviation from such understanding will promote radical and emotional noises to overshadow the necessary trend to influence the progress and eventually converge to polarized administration. The diversified, inclusive administration is critical in empowering society to the next level through heterogeneous, decentralized ideas, historical, social extreme experiences, and innovative thoughts. Such administration is naturally self-immune against any non-democratic, polarized ideology and narratives by privileged, powerful people and their media, enabling the nation to optimize its human resource usage and hence be more competitive globally. To retain this goal in the social transformation process, it is essential to ensure that the proportion of proxies in the administration is decided either by a transparent electoral process or not exceeds the original proportion of their section in society if an electoral process does not decide the proxies. Such sections in the population should be based only on their social status and not by privileged merit or economic status, as caste is the only driving factor that correlates with the thinking of an individual, not region, language, economic status, and education.

We can even see this correlation getting much stronger as the position of an individual goes up in the caste hierarchy, and it often gives identical solutions for all common issues in society, irrespective of region, language, economic status, and education. So, caste is the only mutually independent factor that can be a good proxy to represent the sections of society and bring all the independent features of the nation into the administration. The allocation of resources by caste, regional, and language proportion ensures a completely diversified administration with all the heterogeneous features of the nation. We need to understand that the empowerment of marginalized people is not the primary goal of the reservation. Those narratives have played a crucial role in history to dilute the necessity of the reservation in victimizing them. The reservation's primary goal is to ensure that the nation should not fall into polarized forces and identical thinking and should be protected by a diversified administration, ensuring an interactive constructive space in the administration. The criteria for measuring the primary goal of reservation by interactive space is concrete.

If such a measure is consistently implemented, a natural uplift/ opportunity for all people will be realized in the nation. This understanding is crucial and needs to be emphasized repeatedly to defend the nation from polarized administration, as these forces are always diluting the concept of reservation through mutual dependent narratives like meritocracy, creamy layer, poverty remedy, and reservation based on economy. Moreover, these narratives are more emotional, subjective, and populous arguments; hence, the concrete understanding of reservation is crucial to defend our country against these false narratives. The Constitution never defines reservation based on the individual's economy, as an individual's economy is variable and subject to manipulation.

Moreover, the Constitution clearly defines that reservation should be based on social status, which is by caste in India that can't be changed for any individual or his generation.

Social discrimination against citizens based on caste is still practiced by caste-privileged sections in India, and such practices are implicitly protected and become more dominant as the hierarchy of the caste goes up, especially in the strategic and administrative positions of all non-electoral sections of the union government. Such domination in the non-electoral institutions of the government and media now and historically enables them to promote false narratives in society through media, journals, public personalities, and education to secure their ideology of caste supremacy. As they have well-structured superiority status in all wings of the government historically, they can impose all these false narratives through stories and ritual puranas. Their weightage to the voices is more than 95% of the rest, and the evidence for such claim is that their unopposed destructive proportion in the non-electoral wings of the union government in deciding strategies of the nation and fate and future of the citizens. The misunderstanding of reservation through their false narrative may lead us, our descendants, and our nation to fall into monarchical ideology and rule.

As public consciousness of the reservation is not focused on diversified administration or not well propagated to the nation with a concrete quantitative view, powerful, privileged people diluted the concept of reservation by emphasizing merits and economic arguments and projecting occupation of these strategic and administrative positions as wealth-sharing problems of the nation among the castes. This paper aims to focus on the goal of reservation is an administrative issue for ensuring space for diversified, innovative, inclusive discussion from all sections of society that will be possible only in diversified administration

Structure of the democratic government

Before we understand the Dravidian model, we need to understand the structure and governing principle of any democratic nation. A democratic government usually manages such a nation, opted by its citizens as guided by a constitution that protects the rights of its individual in safeguarding the rights of his expression to enable him to participate in all constructive progress of his nation and prompting equality between the citizens, his expression and scientific temper in the public space. The structure of such a government is usually composed of the following wings.

- 1) Legislative
- 2) Judicial
- 3) Executive

Each wing has limitations and features due to difficulties arising in implementing infrastructure for democratic governance to protect the rights of an individual against shortcomings of individual wings. The constitution of any democratic country clearly defines the boundaries of the roles and responsibilities of these wings to ensure none of the wings dominate others and, hence, the entire country. This definition is crucial in protecting their existence and constitution and, thus, protecting the rights of their citizen. Usually, the individual rights by the constitution are the same for all, irrespective of their social identity.

Out of these three wings, the legislative is an electoral wing having a shorter life span. The people decide the members of the legislative component through a transparent election. This election process is a natural check and balance in democratic governance as the people directly determine the members, and the people will correct any false decisions by the players in due course. The

legislative participants are more accountable for directly answering the people for their past decisions and activities during the electoral process, choosing the right people because of their past decisions and activities.

In order to protect the rights of the citizens as defined by the constitution and service them against the shortcomings of the legislative component, construction defines additional non-electoral sections such as executive and Judicial. Unfortunately, these wings have no checks and balances determined by the people through the electoral process, but they have some guidance defined by the constitution. Unfortunately, these guidance are not accurate checks and balances, not concrete and symmetric (reward versus punishment). Hence, these checks and balances and definitions are less effective than those in Western democratic countries. But no one can deny that the constitution implicitly or explicitly defines the independencies of these institutions in protecting their existence and, hence, the nation. All three wings should act independently, and their decisions should be made separately regarding any common issues, irrespective of the other wings. These independence are crucial for its own rights for the effective constitution to protect the existence of these institutions themselves and citizens' rights. These administration members' backgrounds are crucial and must represent all sections of the society to ensure that diversified, informed, inclusive decisions are taken. Even any tiny deviation from these representations may converge to polarization by cumulative deviation due to the absence of checks and balances and long life spans. If it settles to polarized administration representing only exceptionally few biased samples of the society, it will be not only challenging to bring back diversification due to the absence of concrete checks and balances, and it may also slip into governess by monarchical ideology.

Out of these two non-electoral wings, the judiciary is crucial as it is more powerful and enjoying immunity by the Constitution against any corrective measures to emphasize inclusion. As this wing has the highest power in interpreting written constituency for judgment and is more potent than any electoral state government, it plays a crucial role in preserving the diversified features of this nation; any deviation from the diversified representation in the judicial system may exhibit a threat to the targeted state and their people. Also, any suggestion to the judiciary may be subjected to the contempt of the court by the polarized resources and hence, feedback on its functionality from the powerless stakeholder is minimal. The effect of lack of diversification or polarized administration (sectional administration) has never been widely discussed either qualitatively or quantitatively, and this was the major problem in understanding the goal of the reservation.

Diversification in the public administration

In India, the reservation seems to be viewed as wealth sharing problem from the social segmentation perspective (upliftment), not from the complete perspective of the society or country that defines the nation to run under full potential. On the other hand, we are seeing the wide implementation of diversified administration in private and public sectors in Western countries, encouraging the participation of diversified resources from different religions, races, languages, and origins. This concept became popular in financial industries after the 2008 crisis, as they identified the subprime mortgage crisis is the result of correlated cumulative identical thinking from the concentration of human resources from similar backgrounds.

These are advantages of diversified administration or workforce in private sector.

- Enhanced Problem-Solving Capabilities
- Improved Adaptability and Flexibility

- Increased service benefiter base
- Higher participation of public and employers
- Improved innovative idea due to higher participation ratio of different communities
- Positive Impact on Company Reputation and Branding

On the other hand, the drawback of polarized administration (members from similar background) is

- Fewer partners for discrimination victims
- Possibly tone-deaf deliverables
- Restricted viewpoints in the workplace
- Limited role models
- Communication problems

The concept of diversified administration should be understood in from the context of understanding the drawbacks of polarized administration, which ruins the optimized usage of human resources, hence society, future generations, and the overall progress of the country. This effect will be scaled up when such administration is biased by sections with fewer proportions of the society and converges to totalitarianism as this proportion decreases.

The quantitative view of the Dravidian model can be explained by the following mathematical and economic concepts to understand how their strategies and implementation in their own state, transformed it as a contrasting example compared to union government or other states ruled by national parties. Hopefully, these concrete, rational principles may direct the reader on how to view the reservation issues in our country and may promote attempts from those readers to use mathematical principles of artificial intelligence in this discussion for further analysis rather than subjective and abstract arguments.

- 1) Constrained Optimization through marginal productivity
- 2) Marginal Utility
- 3) Comparative analysis of second order system / Single source randomness
 - Stability and bandwidth
 - Damping
- 4) Principal component Analysis

Understanding marginal productivity for constrained optimization.

The under usage of human resources in this country is well below its potential compared to countries with similar features like China, and such usage can be explained by the marginal productivity and production function of resource allocation of this country. In Micro economics, the optimal determination of capital, allocating different capitals (either human or physical) for maximum production level in a constrained capital environment, can be determined by marginal productivity analysis. The same concept is applicable for determining the optimal proportion of different segments(caste) composition in the administration to ensure the maximum contribution of all castes of the society in the diversified administration. This comparison makes sense as long as the features of the sections should be primarily based on caste as the caste is the prime independent feature of the nation similar to the independent features of the capital inputs for marginal productivity analysis. It is essential to bring all features into the administration where the marginal contribution of each segment is almost equal. Otherwise, the society may not only

operate under full potential due to the saturating nature of marginal contribution, but the overallocated segment also start to deteriorate the current contribution level as shown in fig.1. Also, the marginal impact analysis in the society is another function to deduce optimal resource proportion in maximizing the social impact in the society.

The same analogy can be derived from the marginal utility, as shown in Fig. 3. The marginal utility is defined as the utility or amount of satisfaction realized when an incremental consumption is achieved. The total utility is a concave function, and marginal utility is a decreasing function with an increased quantity consumed. In our analogy, we can equate the marginal satisfaction analogs to the impact of motivation in the section of society with incremental power or positions that have the chance for the administration. In a simple world of society with two sections of equal composition, the impact due to the allocation of power to either section is identical as long as the participation ratio in these positions is equal. On the other hand, if the proportions of sections are unequal, then the participation ratio should reflect these proportions in the society to have an equal marginal impact in their society and hence maximize the aggregated marginal impact in the overall society.

In Fig. 1, the marginal productivity of the resources (either human or physical capital) is more when the allocated resources are at their minimum level and start to increase to the maximum, beyond which it starts to decrease as the growth rate of total productivity starts to decline. If resources are still allocated to increase the total productivity after reaching maximum total output, the total productivity will never increase, and any additional resource is counterproductive. This concept is called diminishing returns with increasing resource allocation of the same feature (physical/ labor). We can use this concept by mapping capital resource allocation (physical or labor) as human resources from a particular caste and productivity as the impact of motivation in a specific caste. The impact of motivation in the individual section has a proportionated, aggregated impact on the overall society.

For example, if forward caste belongs to 10 percent of society and occupies 90 percent of an institution, then the marginal impact of motivation is 0.1 (as their current share is at its peak), and the remaining 90% of the community has a marginal impact of 9. Thus, the odds of total aggregated impact of overall motivation between additional resources go to these two communities.

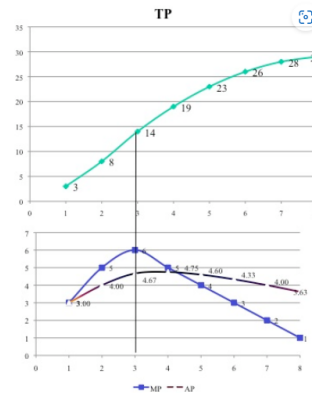
$$0.1 \times 0.1 + 0 = 0.9 \times 9 = 1 : 810.$$

This means that allocating administration to the caste belonging to 90% of the population has 810 times more impact than allocating to the upper caste community. The marginal impact on society is greater when the allocation goes to 90 percent of the caste, and the marginal utility never declines as the population of 90% is huge compared to all positions in the administration and execution. Moreover, this 90% of the population is diversified compared to 10% of the society. Any

additional allocation improves stability, adaptability, and inclusiveness and hence makes society

L	TP	MP	AP
0	0	***	***
1	3	3	3.00
2	8	5	4.00
3	14	6	4.67
4	19	5	4.75
5	23	4	4.60
6	26	3	4.33
7	28	2	4.00
8	29	1	3.63

Diminishing
Returns



immune to any anti-democratic forces.

Fig.1 Marginal Productivity with diminishing return

A simple optimal allocation of the resources to the two sections of independent feature in the society under constraint criteria is illustrated in the following Fig. 2.

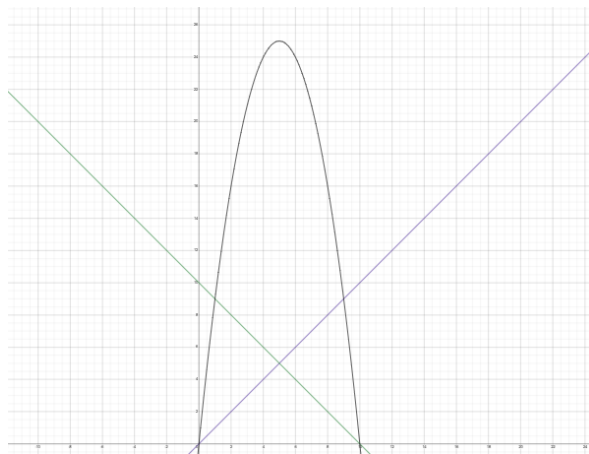


Fig 2: Optimal allocation of resources for maximum impact

When allocations are equal, then target output function is maximum as shown in the above Fig. 3. This can be represented with a simple example of area of quadrilateral as target function with constant perimeter, the maximum value is achieved when the sides are perpendicular (independent) and should be equal (equal allocation).

Understanding risk aversion through marginal utility to identify potential governance.

Utility function models the level of satisfaction or benefits that someone gains from consuming a given amount of goods or services. It is an abstract concept rather than a concrete, observable quantity. The marginal utility plots the change of realized satisfaction concerning shift in consumption. When we expand the concept of utility function beyond economics, the input variable will be analogues from consumption and income to social status and power for a particular section, and the utility function models not only the satisfaction of the section but also aggregated social impact, diversion from the national interest to sectional interest/ personal interest. For an individual with risk aversion characteristics, the utility is a concave function exhibiting a diminishing rate of satisfaction with an increase in consumption. This behavior explains that the change in realized satisfaction/ motivation is high at a lower consumption level and decreases as the level of

consumption increases. Also, for any state, the loss from the current state is valued more than the gain from the current state at any time. This concept is known as risk aversion. Risk aversion is higher in the higher consumption state than in the lower one. This means people in lower consumption states are more relatively risk-neutral/risk-seeking states compared to people in higher consumption states. On the other hand, risk-seeking personalities have a contrasting convex utility function exhibiting higher marginal utility realization when the consumption is high and vice-versa. Typically, 95 percent of people exhibit risk aversion, and few people, like entrepreneurs and ideologically motivated social leaders, exhibit risk-seeking characteristics. This risk characteristics can be explained by understanding marginal utility in different states. At lower consumption levels, most people know material usage of realized marginal wealth until their satisfaction is wholly realized, whereas, at higher consumption, they don't have much knowledge in handling marginal wealth. Because of this, people often value efforts with uncertain outcomes differently in each state. Hence, they exhibit risk aversion as the additional increase in wealth/ position is not valued compared to the previous lower state.

On the other hand, risk-seeking people strongly understand in utilizing incremental wealth, especially in higher consumption states, as additional wealth-generating opportunities. When we extend this concept beyond economics, political leaders or bureaucrats in strategic positions can be characterized as risk aversion or risk seeking. Ideologically motivated leaders often exhibit risk-seeking behavior when in a higher consumption state, which means at powerful position, they will take more risky, progressive steps to break social beliefs and status quo to empower the marginalized people in society irrespective of risk of downfall. These leaders, backed with ideology, view powerful positions in the government as tools and use those tools to empower marginalized people and maximize overall society as they value incremental benefits more than marginal loss, such as losing power because of these decisions. On the other hand, leaders motivated for power fight desperately for these positions at low consumption states. However, once they realize the power, they don't know the usage of power in empowering the society. At the same time, they are often more risk averse in losing the power. Sections that occupy more than their proportion in powers also exhibit the same behavior as they fall into more risk-aversion regions. They are more conservative in maintaining status-quo as they weigh uncertain outcomes not equally as compared with marginalized people. Any marginal benefits will never be used to empower society. Instead, they will be used to strengthen their grip in those positions. Any constructive criticism/feedback by the public will be viewed as a threat to their current state and hence will be counter-productive in using their power to silence such feedback. Also, on a long-term strategy, they consistently promote sectional interest rather than the overall interest of the society to safeguard their current position. This will ruin the overall progress of the society/country and result in the entire nation being uncompetitive globally. It is essential to ensure the power should be optimally allocated to all sections to make the society cumulatively empowered, adaptable, inclusive, and hence become stable and functioning without friction.

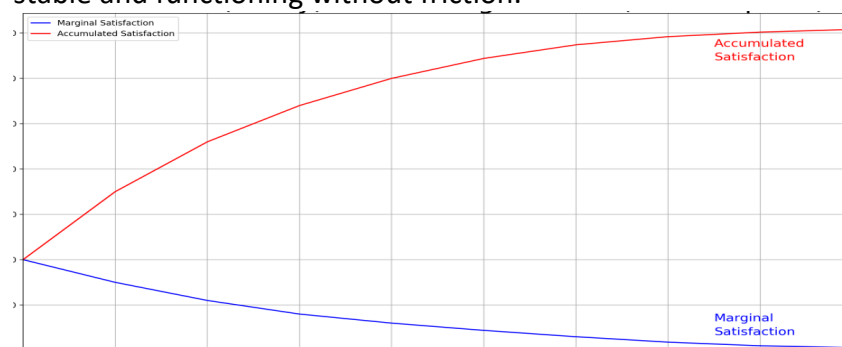


Fig 3. Total utility and marginal utility with increasing consumption

Stability, inclusiveness and governance through heterogeneity:

“There is no need for us all to be alike and think the same way, neither do we need a common enemy to force us to come together and reach out to each other.”

- Anthon St. Maarten.

Recently, corporates in Western countries have consistently focused on workplace diversity; efforts have increased the adversativity, promoting innovation, inclusiveness, and belonging, and improving the acceptance and processing capability of the team. Management is very conscious and takes all measures to form a diversified team, hiring people with similar skills, experience with different backgrounds, and other traits to fill a role. Various qualitative analyses are continuously being conducted about the polarized resources in the team, and most of these articles agree that such team suffers from the following drawbacks.

- Less understanding of your customer base
- Decreased innovation results in less financial return
- Lack of diversity drives off quality talent, innovation, inclusiveness etc.
- Limited Role Models
- Restricted view points in the workspace

Moreover, Homogeneous groups are more confident in their decisions, even though they were often wrong in their conclusion because of limited process space due to non-diversity. Also, these groups suffer from the problem of free riding. Gersbach (1995) is among the first to describe the free-riding problem in committee decision-making. In a setting where the members need to vote on a decision after acquiring costly information, free-riding could pose a significant problem. When individual members are utility maximizing, their level of effort to acquire information generally differs from the optimal level of information acquisition needed to make the correct decision. As they incur costs by providing effort, they are incentivized to put in the least effort possible. The paper (1) also concludes quantitatively that heterogeneous committees are more likely to make an informed decision. In contrast, homogeneous committees abstain from acquiring information, except for the possibility of playing a mixed strategy in equilibrium. It also states that agents with a pivotal vote possibly acquire information. When an agent has the crucial vote, it is optimal for him to acquire information to increase his expected utility. In a homogeneous committee, the agents never acquire information because they are either never pivotal or better off free-riding and voting uninformed, dependent on the voting rule. The free rider problem will be resolved in a heterogeneous committee, as each agent will have the pivotal vote and put efforts to acquire reliable information to support his decision.

As the members of homogeneous groups never acquire information and play a pivotal role in obtaining information, they often exhibit a herd mentality and follow and copy the crucial members. Teams with homogeneous backgrounds exhibit a herding mentality and enjoy free-riding in decision-making. They inherently lack essential features such as damping factors, constructive feedback, and contribution to collective decision-making. Such decisions often reflect the decisions of pivotal members and their dominance. If such group members have identical backgrounds, then pivotal members also lack information processing capabilities on common issues from non-familiar backgrounds. They often exhibit more sensitivity to their sectional interest rather than national interest. Since the members enjoying free rides are not independent features of this group, they need more confidence to protect their own existence and the purpose of the whole team in collective decision-making in multiple teams' setup. Institutions with such homogeneous members

are formed in critical public administration, or the nation's strategic and decision-making group imposes the hurdles in the nation's progress due to their sectional interest and inefficient in processing national issues, and such incompetence will be scaled by the destructive proportion of such members in the institution. Such behavior can be explained by the behavior of a second-order system from control theory or by analyzing the behaviors of amplifiers without negative feedback. The damping factor of the second-order system or negative input of the amplifier, inherited from the inherent inertia of these systems, analogs the diversity of members' social backgrounds. These diversities provide space for independent views, checks and balances, or self-governance in collective decision-making. If these institutions have the highest power without explicit checks and balances, like the electoral process, then these groups should be composed of diversified sections of the society to have mutual checks and balances or mutual interest of conflict contributing to overall damping and feedback. A system with a critical damped system accepts any change without any hesitation and settles to a steady state. On the other hand, a system with under damping /negative damping (analog to reward of herd mentality/ free riding) results in a transient response that grows exponentially and eventually breaks out the operating region and falls into the unstable region as shown in fig.4. The stable region in a public governance system analog to normal operating region, democracy, any instability analogs to the region of monarchy or anarchy. Similarly, the bandwidth of the response analogs to the inclusivity in the governance or sensitivity of the institutions to sectional interest against the overall interest of the nation. If the damping factor is negative (the system has a reward for herd mentality), the group is more sensitive to their sectional interest, even if it is against the national interest. The reason for such sensitivity is the members' correlated thinking/free-ride behavior in decision-making due to their identical cultural backgrounds and the absence of diversified features. The behavior of such identical backgrounds can be easily understood from the return on investment from a portfolio of identical assets. As the return from identical assets has more uncertainty (variance), the entire investment will vanish eventually. As an old saying, "keeping all eggs in the single net" reflects the immunity of the wealthy against uncertain events; it is critical to have a team from diverse backgrounds. With the same logical reason, we can conclude that institutions with resources of identical backgrounds are more sensitive to their sectional interest and less immune against the uncertainties that drive the nation to the dictatorship. Even under normal operating conditions, such group will impose their sectional interest as a national interest to the whole nation. To minimize the idiosyncratic risk, it is essential to diversify the investments in multiple heterogeneous assets representing all market aspects, as shown in Fig 5. In the same way, we need to have teams of diversified resources from all sections of the nation to safeguard the operating regions of the nation. As the group composed of homogeneous resources lacks independent thoughts, self-correction, and check and balance procedures, the decisions by the entire system resemble decisions by a single dominant person or ideology/ belief of the members in the group.

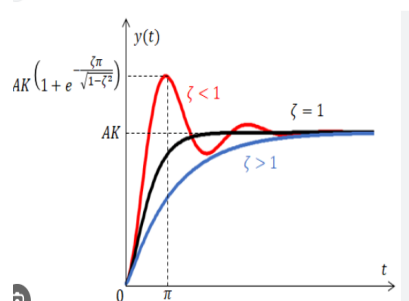


Fig 4.a. Transient response of positive damped system

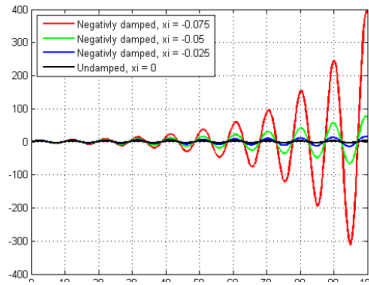


Fig 4.b. Transient response of positive damped system

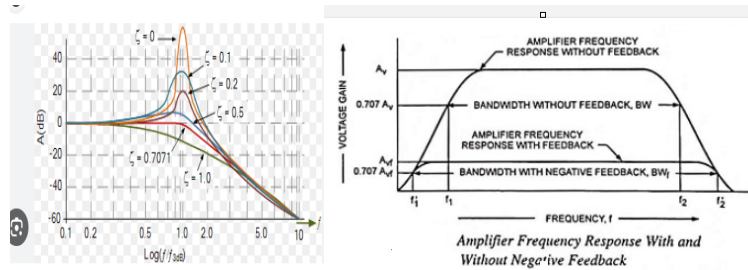


Fig 4.C. Behavior of the negative damped second order system and amplifier

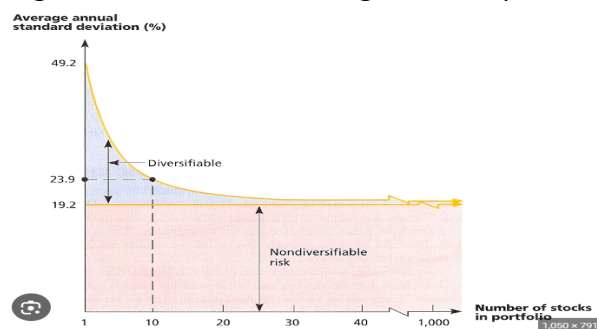


Fig 5. Variation of uncertainty with increasing elements of investment.

Understanding Independence of the institutions through principal component analysis.

It is essential to understand the composition of resources, whether they are diversified or polarized resources, their impact on their inter-independence, and their contribution of independent views on the final decisions within a system or intra-independence on their outcome between such systems in governing overall society. Intra-independent and inter-independent analysis reveals several independent factors dominating the final decision outcome, and such dominant factors only play a role in decision-making in the homogeneously grouped resources. Suppose such resources are from privileged dominant minorities. In that case, their decision favors the interest of such groups at the cost of whole national interest and often play divide and rule strategies to divert the nation.

Introduction to principal component analysis:

Principal Component Analysis is a statistical method that transforms high-dimensional data into a lower-dimensional form while preserving the most important spatial information. It accomplishes this by identifying new axes, called principal components, along which the data varies the most. These components are orthogonal to each other, meaning they are uncorrelated, making them a powerful tool for dimensionality reduction. The preservation of information by dimensionality reduction is possible only if the data are correlated. If not, the data are independent, then we can't transform to lower dimension without significant loss of information. The principal component

analysis also used to evaluate the true independency of the systems by observing and analyzing the data generated by them for the past events. Suppose N independent systems generate N data for any event. In that case, if we can transform the data to $n \gg K$ dimensions without much loss of information, we can conclude that the independent systems are not composed of N independent factors. They are the proxies of K original independent factors. Hence, we can conclude only k hidden factor drives decisions of the system and at any time we can map from reduced dimension of K Space to the original dimension of N space by a mapping function.

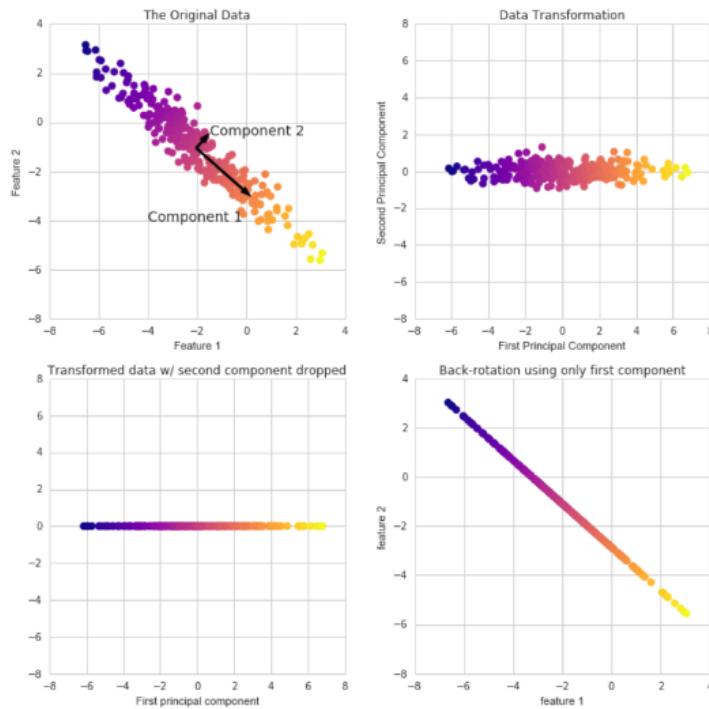


Fig. 6 Data reduction through PCA

The above image of four sections illustrates the behavior of two-dimensional data when we can transform the two-dimensional data into one dimension. After rotation of the input data along the direction of maximum variance, the first component of PCA. Suppose the input data feature is highly correlated along the first PCA direction. In that case, we can consider the variance along the second dimension, which is orthogonal to the first PCA, as random noise. We can safely ignore the second PCA, and hence single dimension and transformation function itself enough to represent the original data. These hidden PCA components are usually unobservable. Still, it can be evaluated through the eigen-decomposition of the covariance matrix of observable decisions of these institutions for all past critical issues of the nation. For more accessible visual representation, we have demonstrated a two-dimensional case in the above fig. 6. A simple classical example of PCA can be a two-dimensional data of volume and weight of a particular species directly related to age, which is an unobservable quantity. Here, age is the only principal component that drives both the weight and volume of the species and age can be ideally used to predict both weight and volume if both are highly correlated. For common machine learning problems, the input dimensions are usually in the order of thousands, and most of the dimensions are highly correlated; hence, only a few PCA components are enough to represent the entire dataset, preserving the original information.

The PCA technique can also be used to evaluate the mutual dependencies/ independencies of all government institutions, public influencing organizations like media, political parties advocating conservatism/liberalism, their supporter, their root organization, if any, and their cadre.

Although the constitution of a democratic government does not define the independencies of media and political parties, their role in narrating stories according to their convenience to the public is crucial. It has to be considered in the analysis. However, the constitution defines the roles of government wings and their independencies in protecting the democratic rights of the citizens and the stability of the country. The inter-covariance and intra-covariance of their observed decisions or stand on common issues reveal their strong binding and any hidden principal components that drive them. So, all institutions must preserve their independence and existence, hence the constitution. Any lack of independence from these institutions reflects single factor-driven decisions; often, that single factor could be a single ideology or an individual. That situation should be viewed as a threat to the constitution and, hence, the nation.

Suppose we want to evaluate the inter-dependencies of all institutions of government. In that case, we can use their decisions/ stands on crucial issues of the nation in the past as inputs to the analysis. For any problems, we can assume two extreme decisions, either liberalism vs. conservatism /Fascism, people-centric/ diversified vs. polarized, inclusive vs. discriminative, progressive vs. retrogressive, transparency vs confidentiality/efficiency, and divide the range between these two extremes into sub-regions on a scale of one to ten. We can transform their decision into categorical variable saying that one is extreme progressive and ten is extreme retrogressive.

We have taken recent issues, those are considered based on their impact on fundamental rights of citizens, specifically religious, language, and regional minorities or powerless people, impacting transparency of procedures, imposing polarized administration, lacking inclusivity, and imposing majoritarian, imposing implicit/ explicit casteism. We are not taking any position in favoring either of extremes, but we try to demonstrate how the decisions of the institutions are highly correlated. The correlation is essential to evaluate the interdependence of these institutions, and we also need to understand that these institutions' decisions need not depend on the dominant institutions. Still, a common unobservable principal component may derive their decisions. The main reason these institutions have correlated patterns in their decision is due to the composition of resources in the administration of these institutes. These resources are building blocks of all non-electoral institutions and are composed of people from privileged castes in the caste system. These people are dominating this institution beyond their original proportion in the population. People from non-privileged castes have a minor statistically insignificant proportion compared to their original proportion in the population to influence trends to break this correlation. These very minor proportions have no way other than supporting this existing correlated decision. As a single component drives these correlated decisions, we can conclude these decisions do not reflect all sections of the whole nation but only by a single privileged group/ single organization/person, which is unacceptable in a democratic country. From history (1989 and 2009), we can recall incidents when legislative wings of the government, opted by people, tried to make decisions for power diversification, such as federalism to accommodate state political parties in the union administration, reservation to OBC for inclusive administration, non-electoral institutions and media imposed their sectional interest as whole nation issues among people through their narratives and overweighted voices which are proved as false over time. To have decisions of all institutions to be independent and immune from such incidents, it is essential that these non-electoral institutions should have representation from all sections of the society, and none of them should have representation of any section beyond its proportion in the population. This is essential as these non-electoral wings don't have checks and balances like the election process governing legislature. Even if a legislature favoring federalism is opted for by people in the future, it may not survive for its whole period due to its false narrative as per history. We must also understand that

the current legislation does not dominate these non-electoral institutions and media. Still, these institutions themselves are historically composed of high caste resources from the independence of India, and they narrated stories to build the current legislation.

Issues	Legislature majority	Executive	Judicial	Media	High caste people	RSS
CAA	9	10	9	9	10	10
Farmer bill	8	10	9	9	10	10
NEET	8	10	9	9	9	9
Article 370	8	10	9	9	10	10
EVM	8	10	9	8	7	8
EWS	9	10	9	9	10	10
Hindenburg/SEBI	x	X	x	x	X	x
Manipur violence						
Kolkata case						
All caste archaga						
Sanathan dharma controversy						
Modi Surname Defamation Case						
Election commission appointment						
Shiv sena						
Jayalalitha judgement						
Same sex marriage						
Money Laundering Act						
Marriage without Hindu tradition						
Reservation in promotion						
Hijab ban						
Ram-mandir dispute at various stages						
Several ED cases against state ruling politicians						
Various reservation cases where Ceiling should not exceed 50 percent, until EWS						
Chidamabaram temple case						
Conducting caste census						
Delhi self-autonomous						
Split Jammu & Kashmir						
Adv. Prashanth Bhusan vs Justice Karnan						
ED and judicial Coordination with various state leaders						

In the above table, we considered only cases relevant to polarized administration, power concentration, federalism, and imposing the idea of brahmin supremacy. In many cases, all

institutions may have independent views, may be irrelevant to the above crucial issues, and hence may be considered as noises, statically insignificant, or unrelated to the above matters. Moreover, the collegium system not only imposes Brahmin supremacy through appointing judges but also former political persons from the current ruling party and retired judges joining the current ruling party. The dimensionality reduction has the advantage of not only identifying driving factors but also enabling forecasting the reduced number of driving factors against noises and, hence, the future behavior of these government institutions. Suppose the decisions of these institutions are statistically highly correlated. In that case, we can safely assume that these institutions never exhibit independence, ruining their existence and consistently working against the constitution to protect the principal driving factor. Every institution needs to be accountable, should not be hidden behind glorification, and should empower all the people to participate in the strategy and administration to enable the system to make independent decisions and self-immune against polarized administration and hence fall out of democratic administration. Sometimes, we have witnessed incidents in which the judicial system stepped down to encourage caste-based discrimination through their opinion, granting bail to habitual offenders in opposition to state-government decisions and promoting violence in peaceful states.

Dravidian Model- Practical solution for stronger, frictionless, self-immune governance for all
Before going to the Dravidian Model, it is essential to understand the structure of sanadhan that imposes caste discrimination and its hierarchy in the social discrimination so that we can understand the need for transformation aiming a casteless, frictionless society and the role of the Dravidian model as a potential contrast ideology, its practical implementation by consistent effort of their leaders, and their successful role compared to rest of India.

The caste system divides Hindus into four main socially hierarchical categories by birth- Brahmins, Kshatriyas, Vaishyas, and Shudras. At the top of the hierarchy were the Brahmins, who were mainly teachers and intellectuals who decided the structure and function of the society, and then came the Kshatriyas, or the warriors and rulers; the third slot went to the Vaishyas or the traders. The Shudras were at the bottom of the heap and did all the menial jobs. Outside of this Hindu caste system are the Dalits or the untouchables.

The caste hierarchy discriminates people and allocates hierarchical sectional responsibility to the people and their descendants by birth, not by talent, imposing hierarchical slavery/ oppression of their own people and hence retards any efforts of empowerment of the marginalized people and forcing the country to run always well below its potential power.

Moreover, caste hierarchy has the following drawbacks:

1. Power/responsibility Contradiction.

The power/ unaccountable privileges increased as you go to the top of the hierarchy, whereas the responsibility/accountability/oppression increases as you go down the hierarchy.

2. Segmental Interest/participation.

The people of particular castes belong to layers of the caste pyramid and were forced to do their sectional duty to support the caste pyramid at any cost through oppression in the lower layers and safeguard the upper layer irrespective of their oppression. Even they are not supposed to care/interact with people belonging to their own layer and oppress the lower caste. Since the structure is imposed as a discipline by custom practices and

enforcement, there won't be any constructive interaction between all sections of the nation, and hence, the whole society to be forced into a disciplined herd for the interest of every person in the upper caste, and therefore the entire nation is globally uncompetitive.

3. Lack of participation in administration.

Since the whole society is administered by a few people from a single caste at the top of the caste pyramid who never had any exposure to the people at the bottom of the pyramid, their decisions are not inclusive or innovative. They are more based on oppressing command towards imposing unity and punishment towards maintaining a herd mentality in supporting this system rather than constructive debates.

4. Enforcement of dictatorship.

As very few people administer the whole society at the top of the caste pyramid, those hatched and grown up in identical environments, who believe in the caste pyramid that discriminates all people other than them are inferior by birth, their rule often enforces dictatorship through punishment system corrupting the whole nation by hierarchical reward and punishment system.

5. Current administration in non-electoral wings.

There are shallow arguments in the public space that caste no longer exists as a vulnerable imposition in society compared to the olden days, which may be partially true. Moreover, other arguments also blaming OBC/ SC castes for caste violences in rural areas and even in urban areas of north India. The caste atrocities by OBC/SC are due to lack of exposure to education and outside world beyond their comfort zone. It may go off as such castes are getting educated as they start to realize the caste is not bringing any materialized benefits in their life when they came out of the caste-safe zone. Moreover, these kind of caste oppressions from OBC and SC don't have any systematic ideological support either in public spaces or institutions of India. Most of these kinds of caste atrocities and violence are regularly condemned and punished by institutions and the public. Progressive states like Tamil Nadu abolished caste usage as a surname in public spaces fifty years ago, and empowered the public and political spaces like media, film and politics to avoid people with caste-based surname. Even in entire India, politicians in legislative wings face public criticism when they deliver open messages praising the caste system and have to pay the penalty in the electoral process. We can even see inter-caste marriages between all layers of caste as economical and education status are considered as primary factor rather than caste. As future generation starts to get more exposure and education, they don't have any hesitation to look marital relationship outside their community when they have suitable choices. when they begin to look at their matches across the caste and converge to casteless society on its own. But for the upper caste, this may not be true as the favoured view of the public and institutions for them strongly established convenient zones for their caste privileges not only in India but also all-over Indian communities around the world. Also, the caste-privileged situation still exists in non-electoral wings of the government as it has less transparency in all their functions especially in the selection process of resources to govern their functioning and strategic positions. We can positively assume that caste has no support in the public space, including legislative and even inter-caste marriages involving higher castes. However, they exist in capturing and dominating the power of all non-

electoral institutions due to lack of checks and balances in these institutions. These institutions have equal constitutional power and immunities compared to union government and more power compared to elected state governments but don't have any natural checks and balances like legislative wings. The human resource composition in these institutions approximately reflects the caste-pyramid system. This means you can find mixed castes in the lower non-decision-making, powerless executive jobs, and you find destructive proportion of higher caste resources as you move up in the caste pyramid. So, all strategic decisions in these institutions are decided by high caste people, not all sections of the society, as they don't have a statistically significant proportion to influence decisions, but serving as random noises to hide these fundamental issues.



Fig.7. caste pyramid system, enforcing uniformity in the society, by imposing unidirectional support/ oppression by caste

As these institutions have never been questioned about the caste-wise resource composition and still continue successfully, we can assume that all resources participating in this administration support this system. Their thinking is unidirectional in favor of protecting the existing domination and maintaining status-quo about the current state and its ideology. This kind of unidirectional support from lower castes follows the direction of high caste people sitting on the top of the pyramid, wholly based on faith with the absence of rationalities on the cost of their own survival, their descendants, and hence the whole nation. If we add this unidirectional thinking from all resources of the society vectorially, we can get a single line whose length represents the total population of the society. This single line is nothing but unidirectional thinking, having no space for interaction, similar to the line of journey of ants decided by front-one in the line as shown in Fig.7.

Idea of reservation / representation:

We have already mentioned that the purpose of the reservation is to transform the nation into frictionless, caste-free, and hence globally competitive. This is possible only if our objective function is to maximize the usage of society's human resources and continuously improve their aggregated usage. Continuous improvement of resource usage is possible only when there is a space for constructive interaction among all humans with optimized weightage. This is impossible in the caste pyramid system since there is no constructive interaction exists but preserves a hierarchical commanding system that we can represent as a single line geometrically in the previous section. On the other hand, reservation provides space for constructive interaction in which participation of alternate and independent views from all sections of society in optimized proportion is ensured for diversified administration.

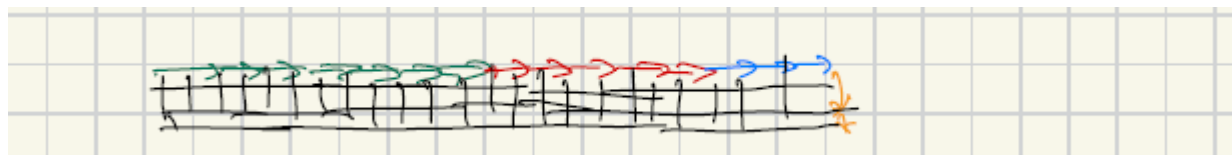


Fig. 8 –Reservation view -> Constructive interaction in the administration

In the above Fig. 8. opportunities are given to all sections that followed unidirectional top-down command in the caste pyramid system for constructive independent interactions. Because of the participation of all sectional groups in specific proportions independently, a new dimension starts, from one dimension into two-dimension, line to area, where frictionless constructive interaction starts. The area formed by the shape represents the amount of constructive interaction. This should be the basic intuitive understanding of reservation and the objective function of any progressive government should maximize this space with available resources.

I have illustrated in the following Fig.9 how the proportion of allocation of independent components in the administration affects the constructive interaction on the basis of marginal productivity. For simplicity, I have given two caste examples as it is easy to illustrate in two-dimensional space. In this diagram, the amount of interaction is represented by the area of the shape, the perimeter of the shape represents the total human resources of the nation, and the number of perpendicular directions represents the number of castes (number of independent features). This assumption is logical as the inter-variance and intra-variance of opinions/conclusions for any issues in this country between any two sections of the society are dominated by castes irrespective of other features like language, economic status, and demographics, and this correlation exhibits a more substantial relationship as the level of caste goes up. Although there may be outliers to this conclusion, those outliers are statistically insignificant in invalidating this assumption, and we can safely ignore them as noise for this assumption.

In two caste scenarios, if both castes are given equal opportunity, the amount of constructive interaction is highest, and this is the maximum interaction that can be achieved in two caste scenarios. Any deviation from this proportion decreases the amount of constructive interaction.

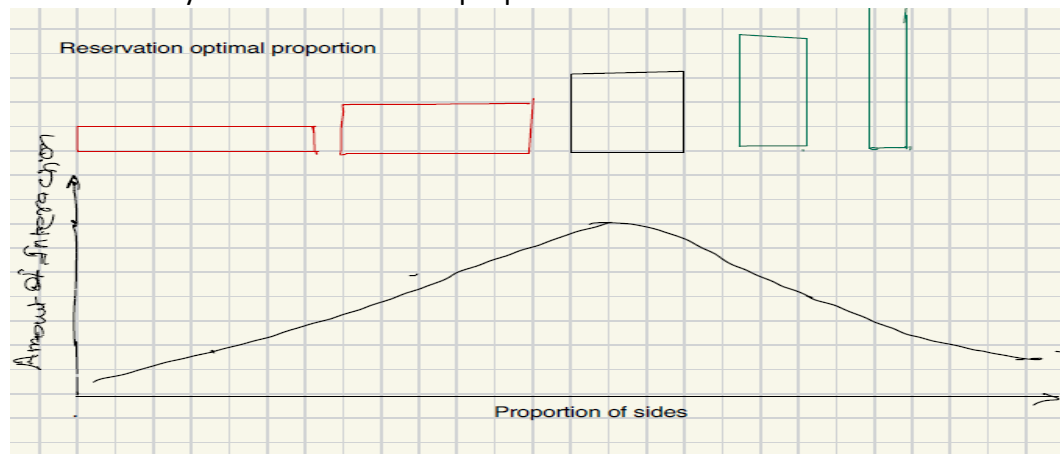


Fig. 9 Amount of Interaction versus caste proportion in the administration.

Dravidian leaders, starting from the Justice Party, had a strong understanding of using reservations as tools to promote interactions among all sections of society. This understanding motivated them to draft the following ordinances during their administration in the Justice Party itself, well before the independence of this country.

- Caste based reservation
 - provided 44% reservation to non-Brahmin Hindus, 16% to Brahmins, Muslims, Christians, and Anglo-Indians, and 8% to Scheduled Castes (approximately proportional to population)
- Voting rights for women
- Removed Sanskrit as eligibility criteria for medical studies
- Empowered all OBC/SC/ST people by education by all assistance

- Formed HR & C to bring temples under government administration

Most of the leaders of the justice party belong to OBC communities, and these ordinances are not just for people belonging to their sections but also for SC/ ST communities to bring the discriminated, lower caste people to strategic positions. They also empowered Dalit communities with education aimed to maximize interaction between all castes and to break the existing social beliefs and caste-based hierarchy. Being the first elected body in the Indian legislative history, these ordinances are imposed by them well before independence. They practiced and promoted caste denial rather than caste-based rights in the governance, political and social space. Caste denial is the only way to bring the society to be caste free with the inclusion of marginalized people and there is no shortcut other than this. This concrete understanding motivated leaders of the Justice Party to fight for representation for all non-privileged people, including lower caste people to eliminate the dominance of caste-privileged people and their ideology. Later, this kind of vision only motivated them, starting from their own party to abolishing caste as a surname and promoting the abandonment of caste in the public space, inter-caste marriages, and inclusivity of women well before 100 years. Note that these kinds of attempts are not imposed by power but as a social practice movement; they started in their politics, and later, people started to accept them. Still, there is no law in Tamil Nadu banning caste-based surnames, promoting inter-caste marriages, etc., in public spaces. However, people had already adopted the practice of not accepting the use of caste names in public spaces and not accepting persons using caste names in public spaces.

Drawbacks of existing reservations in union government:

The reservation imposed by the union government does not represent the caste-based proportion of the society in the strategic and administration positions in all executive and judicial wings of the government. Until 1999, reservations were given only to SC/ST castes, of statistically insignificant proportion in influencing trends in bringing constructive interaction in the administration. Moreover, the mandatory reservation percentages have never been realized in all institutions of the union government. This lack of implementation still exists in the powerful strategic and decision-making positions. The lack of implementation with low proportion reflects a pseudo-representation of marginalized people, who always failed in contributing their innovative feedback in the interaction but had accepted the ideology of dominance of the privileged caste section in the administration for their survival. Moreover, the allocation of positions by castes with a countable number of sections by castes in society simply represents the same number of caste pyramids in the reservation instead of a single caste pyramid. This kind of reservation enables the dominant castes in those sections always enforced top-down command on the lower caste in the respective pyramid. This kind of sectional reservation breaks the society of a single caste pyramid system into multiple pyramids, as shown in Fig. 11 that promote sectional conflicts and competition rather than national interest.

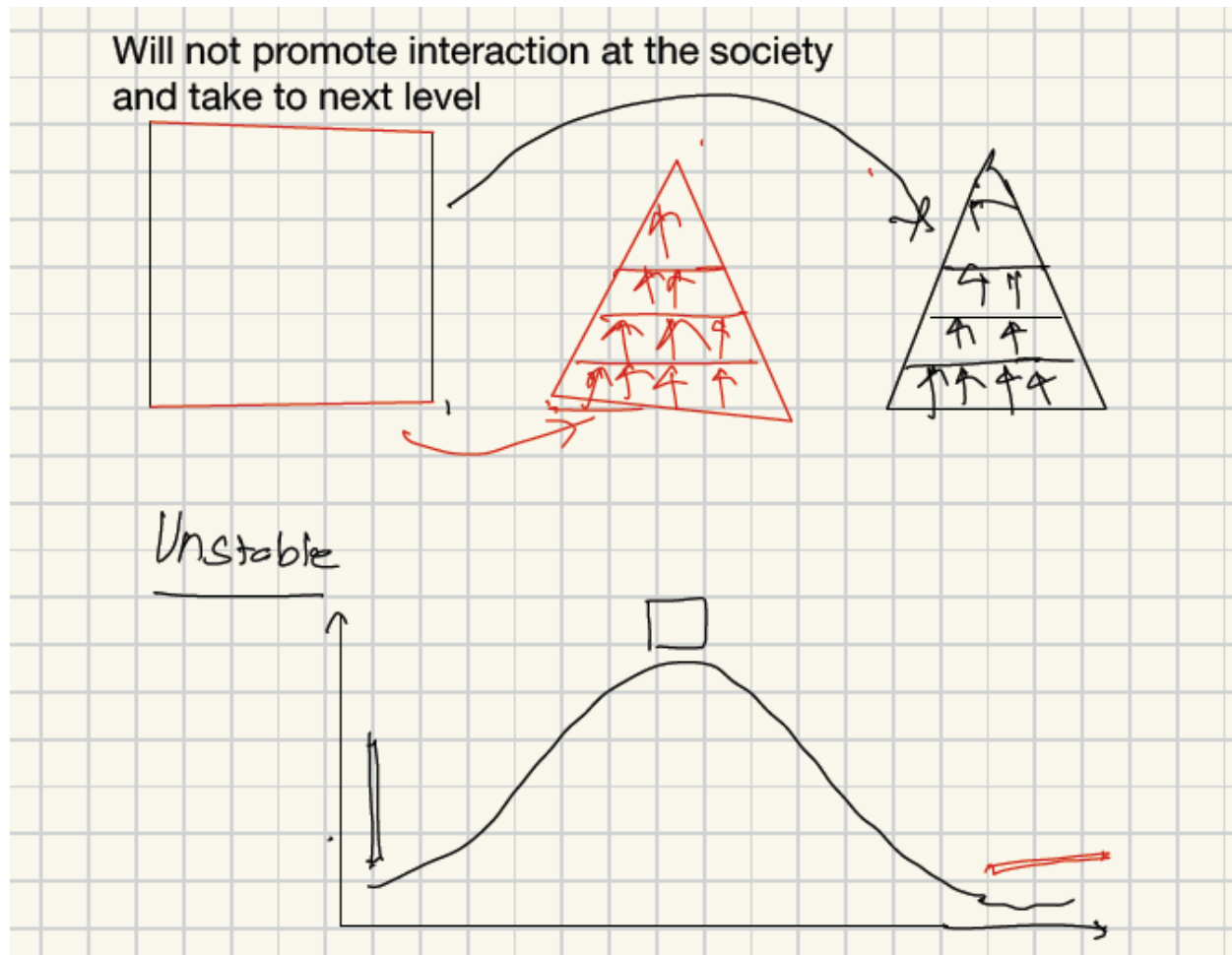


Fig. 11. Sectional reservation and its instability around equilibrium

This kind of reservation will never bring any social transformation, as this still generates a countable number of caste pyramids in the administration. It also allows the ideology of the dominant caste pyramid to persist in the society and its influence in decisions and policies. Moreover, it will be unable to keep the allocation in long term equilibrium as even small shock may disturb this equilibrium by moving allocations from non-dominance to dominance with manipulation of laws, false narratives such as meritocracy, and creamy layer arguments by setting a false narrative about the purpose of reservation as wealth sharing issues between different castes of the nation and compromising merits and the country's progress. If persistence of such narrative exists, any small shock at the equilibrium can cause cumulative deviation of proportion and finally converge back to the old single caste pyramid system as shown in the above fig. 11.

Dravidian model approach for transformation:

Instead of sectional reservations, Dravidian parties and their ancestor believes in diversified administration, empowering all sections of the society irrespective of existing social beliefs and status-quo in the society. They don't want to maintain the existing status quo that obstructs the progress of society. They not only fight for their own sub-caste like other parties but also bring the low-caste people to the administration or sometimes to higher positions and convince their caste people to accept this change to work under them, which has never happened anywhere in India. Being a political party with these kinds of attempts may jeopardize their future in electoral politics,

where the outcome is decided by society, with 95 percent of the people practicing caste and religion. But Dravidian leaders always maintained a balance between electoral politics and social transformation, promoting rational thoughts through literature and speeches, convincing the people not to mix their individual personal beliefs in the election. The focus of diversified administration is not to claim a certain percentage of reservation in a system that privileged people already dominate but to free the system itself from their dominance. This understanding is the crucial difference between the Dravidian model and the reservations in the union government/ other states. Any dominance of a single section in the administration may use their power and dominance as weapons of mass destruction to revert all reservations into aggregated, unidirectional motivated forces that bring back the old caste pyramid system into the society. This goal motivated them to work focally even when they were not in power by denying caste identities, promoting rationalism in the society, and promoting language as an independent component of identity for the entire society under a single umbrella rather than religion. They promoted the Tamil language as a people language by promoting Tamil literature works in public and personal lives, naming their children based on the language, narrating rhythms of language in populist arts, cultural, and political speeches, and eliminating sloppy rhythms of Sanskritic dominance in Tamil. This attempt was so successful as these leaders are Tamil scholars, multi-talented, and innovative that we can't find politicians or scholars with such multifaceted skills anywhere in India. The single identity of language still helps Tamil Nadu not to fall under religious majoritarianism, which was relatively successful in the rest of India.

The list of achievements mentioned in the introduction by Dravidian parties, either by governance, social movements, or political activities in the public/ private spaces, all came with their consistent efforts to break the existing status quo, and also refining their own past implementation. These continuous refinements promoted the state to a more advanced, dynamic, rationalist society than the rest of India. Geometrically, these kinds of activities can be represented as the transformation of a line whose length represents the society's population having unilateral thinking with zero area (interaction) into a circle with the same perimeter length. The circle is the shape that has the maximum area (interaction) for a given perimeter.

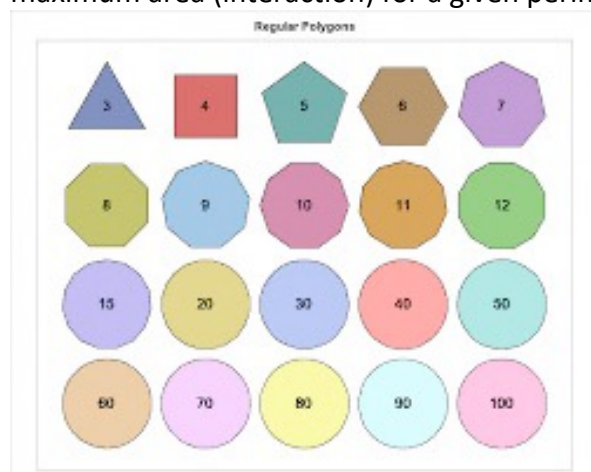


Fig. 12. Refining the existing caste reservation into a frictionless, caste free society by Dravidian model.

We already mentioned that reservation should be viewed as a space of interaction between different communities. For a simple case with two communities, this interaction can be visualized as a rectangle with each side's length representing the proportion of each community. In contrast, its area represents the amount of interaction generated by this interaction and the maximum area

will be achieved when both sides are equal. As the sides of the rectangle are mutually perpendicular, the proportion of sides represents the independent features of these two communities participating in the interaction. We also mentioned that reservation for one caste is treated as independent sides of shape. This straight side can be decoded into a small caste pyramid representing the dominant caste in that community influencing marginalized caste. These small pyramids, a sub-herding section, must also be broken to promote to the next level. Hence, they attempted to refine the existing caste reservation for backward caste, then further breaking that resulted in pyramids by most backward division.

Similarly, scheduled caste breaks the existing pyramid by sub-reservation for the Arunthathiyar community. All these breaking of the reservations are attempts to refine existing reservations. The Dravidian model never stopped these breakings not just by caste-based but also based on other demographics such as location, educational qualification, economic status, woman empowerment through reservation and property inheritance, part-time engineering colleges, and all strategic steps mentioned in the introduction section. All these attempts are efforts to break the existing status quo to continuously refine the existing opportunities to increase the amount of interaction to converge the maximum possible interaction that can be represented as a circle where the amount of interaction is the maximum highest possible value with the given perimeter as shown in the following image. Note that the transformation represented by a circle is the desired destination at which stage all points (human) in the circle (nation) are in different directions (individual independent thinking, nobody can be influenced by anybody and hence no caste pyramid at any level) but with the responsibility of coordination of preserving the joint governance (center of the circle) system that treats everybody is equal and all points (people) in the circle can interact any other point directly without any intermitters, unlike caste pyramid, and hence nobody left out of the system. This is the idea of true people-centric federalism that Arignar Anna stated and gave the speech under the title of unity or uniformity. Here, the uniformity is the caste pyramid system where all people have to follow the dictated narration by the privileged caste and force other people to live under this system at a different hierarchical level decided by one's birth and strictly maintained by punishment and discrimination. In contrast, the unity by Dravidian Model is a contrasting approach for inclusive governance where all humans are treated equally. Here, we need to understand that unity and uniformity are extreme states of governance, and any position in between these extremes is a zero-sum game, which means we can't achieve either of one without the cost of others.

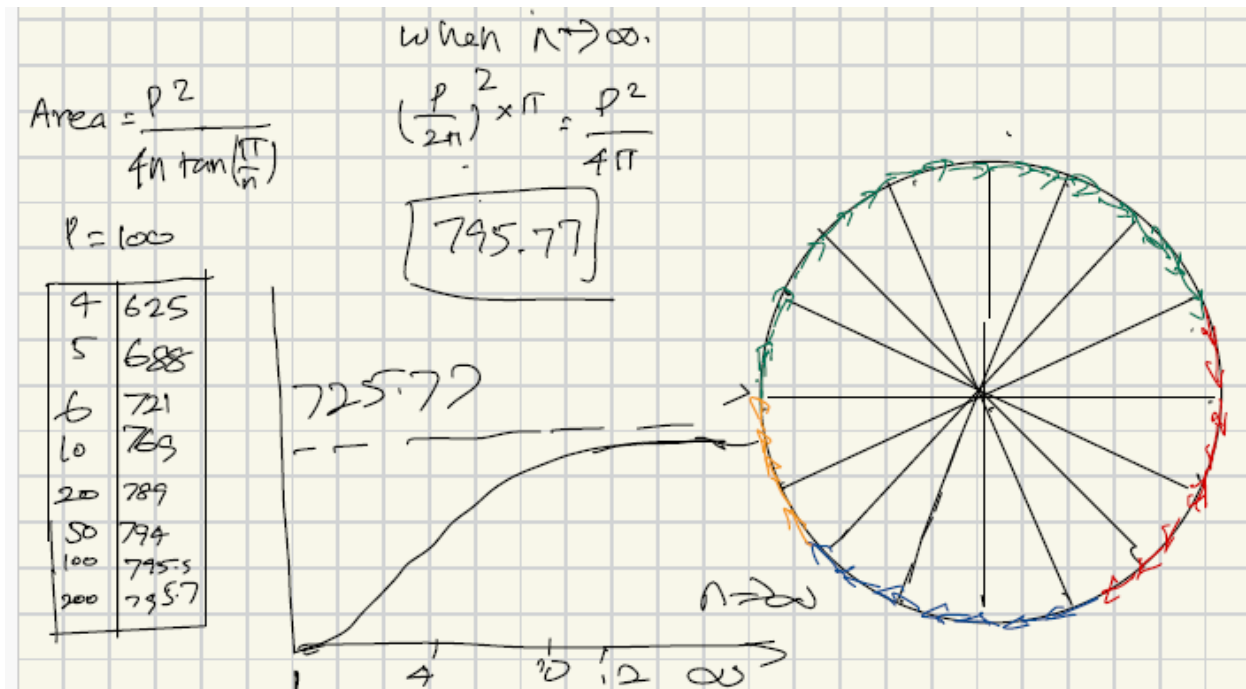


Fig. 13. Dravidian model struggles for unity in the society, by increasing interaction to maximum level by treating all caste equally and bringing unity in the nation.

Aringar Anna stated in his speech in the parliament, "I belong to the Dravidian stock, and that is only because I consider that the Dravidians have got something concrete, something distinct, something different to offer to the nation at large." In this statement, he proposed federalism and unity in governance, contributed by the diversified independent features in the administration as an alternative to the uniformity imposed by the privileged caste. Still after sixty years, the union government never understood the evil sides of uniformity and imposing it on the nation with diversified features. Kalaingar Karunanidhi also mentioned in his speech at various times about the necessity of the interaction of people irrespective of castes, with a simple example of the transformation of coconut leaves into a useful mat through the weaving process, both in governance and personal relationship. The current head of the Dravidian party also understood this concept concretely. Hence, they are the only major party to oppose any diluting attempts of reservation by union government and institutions through EWS and violation of existing reservations irrespective of their allies, ruling parties, media, judicial, and other institutions. They also promoted various schemes to break the existing status quo to pass the laws such as all caste archakas providing financial assistance to all government school students to increase gross enrollment ratio. We need to understand that current state of Dravidian model is not in converged state, but as a continuous process until the nation is freed from dominance of single caste ideology.

It should be noted that the maximum attainable state of interaction is impossible to attain, but the direction of converging to that state must be protected. This evolving process is a continuous improvement toward that destination. The privileged forces may use conservative people's emotional beliefs about religion and caste to unify them through different proxies of identities. But Dravidian leaders believe in empowering individuals through education, rational thoughts, self-respect, self-determination, and survival. In the current world of availability of transparent data of all social and economic indicators of Tamil Nadu, people and leaders from the rest of India also started to realize and appreciate the achievement of the Dravidian model in the transformation process of Tamil Nadu.

The current state of progress of this interaction achieved by the Dravidian model can be represented geometrically as an n-sided polygon converging towards a circle where each side of the polygon can be assumed as n number of small caste-pyramids those need to be broken. These small straight lines always represent herding groups of identical thoughts with different interests mentioned in Fig. 14 represent fringe and anti-social elements attempting to disturb the progress of Tamil Nadu, but not having any potential influence in the electoral process. These elements are represented by sides in the polygon because of the following common characteristics irrespective of their political parties and groups identities.

1. Leaders or influencers of these groups never encourage interaction with in their group or parties and most often having a single head dictatorship with followers of identical thoughts.
2. They outweigh the important crucial issues of Tamil Nadu with random incidents that never been discussed in the past.
3. They never discuss about the necessities of diversified administration with in their group or condemn any incidences of caste atrocities.
4. They promote false narratives about Tamil Nadu and its people outside of Tamil Nadu.
5. They promote common social issues that can be found in every country irrespective of its economical status such as liquor usage, political dynasty and corruption as the only issues of Tamil Nadu.

However, the Dravidian model transformed the state to a position where the people are looking for further prosperity and rationality, where these forces are impotent in influencing the majority even for the short term and are statistically insignificant; hence, they can be considered noises. However, the domination of higher caste supremacy in non-electoral wings of the union government rigorously works to weaken the electoral process of a democratic country by imposing EVM irrespective of opposition and concerns from the people and massive amount of electoral counts manipulation reported and raised by different organizations. The EVM is unreliable and has non-immunity against any systematic manipulation irrespective of the size of fraud when a destructive proportion of the privileged caste is occupied in non-electoral institutions and interferes in the legislative process to impose EVM. This is because the EVM output is in convertible digital form, and fraud of any size is possible with minimal time and resources. In contrast, the conventional voting system has materialistic evidence in the form of the ballot paper, which needs physical, human, and time resources proportional to the manipulation size. The result of EVM is not in convertible format, which means the existing voting can't be converted to the expected outcome, the existing vote needs to be destroyed, and the new result needs to be created from scratch. So, manipulating EVM is impossible for mass size due to physical, human, and time resource requirements. Also, the probability of fraud getting exposed is higher than that of EVM due to the massive resource requirement. With increasing impotent proxies in the electoral process mentioned in Fig. 14, electoral fraud through EVM may be possible by narrating convincing stories by these groups in manipulating voting percentages.

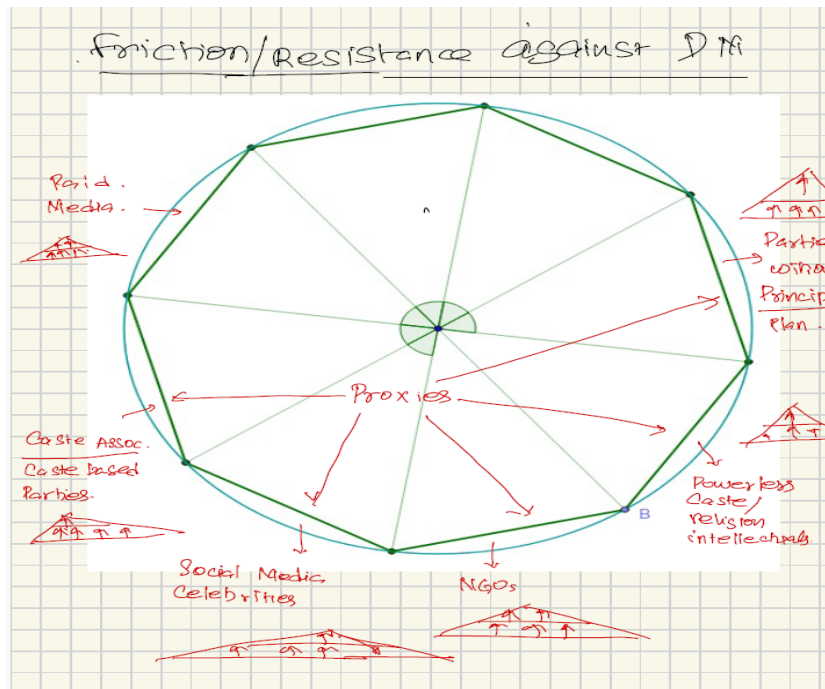


Fig. 14. Proxies of the herding group still need to be broken by Dravidian model.
Conclusion:

The purpose of this paper is to emphasize the need for a Dravidian governance model for the prosperity of the people and, hence, the nation. This understanding is crucial to be aware of the necessity of diversified administration for a highly populated nation with diversified features to operate in the efficient operating region and hence globally competitive in the world of opportunities. The positive aspect of a diversified nation can be realized only if the governance of all non-electoral institutions is composed of rational weightage of representation from all features of the society. Any deviation from this representation will divert progress not only due to the under usage of resources but also due to irrational and inefficient strategies and administrations composed of a people from identical background believing in a single ideology of caste inequality by birth. This is statistically similar to monarchical governance, where governance is dominated by an individual having his own beliefs but under the label of democracy. So, the reservation should not be understood as not only just a tool for sharing wealth of national resources. More than that, it is a tool for ensuring an interactive space where all citizens of the country from all social backgrounds have equal rights, explicitly and implicitly. It is the responsibility of all the people to ensure that interactive space needs to be preserved and maximized, as mentioned in the previous section, by avoiding single-caste dominance in the non-electoral wings of the government. The allocation of resources in those wings based on the diversified features of the nation will provide space for all by caste, first/ second generation educated marginalized caste or privileged caste or meritocracy but with respective proportion by population as long as these features are mutually independent. The Dravidian model is not an abstract concept but a successful concrete implementation with a realized example of governance and empowerment in their state that ensured this interactive space for everyone by accepting all forms of criticism through the empowerment of all marginalized people by eliminating existing single caste dominance in the governance of the state. The progress of this state in terms of social/economic indicators, peace indexes, voices for all, and consistent, inclusive, responsive governance need to be evaluated relative to the union government and other states and can be easily understood by simple linear regression of these relative measures against the dominance of single privileges caste in the

strategic, administration positions especially in non-electoral wings of union government and other states. All people of the nation have the responsibility to ensure that these government institutions should not fall under the polarized ideology by not allowing the people from any identical background beyond their proportion in the population.

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கலைஞரின் புதினத் திறன் - தமிழ்மைந்தன் ஜான் ரிச்சர்டு

முன்னுரை:

கலைஞர் என்னும் மாமனிதர் இந்திய அரசியல் தளத்திலும், தமிழ் சினிமாத் துறையிலும், தமிழ் இலக்கியத் துறையிலும் பதித்த முத்திரைகள் ஏராளம். “கலைஞர் கருணாநிதி” எனும் திராடவிடத் தலைவர், பகுத்தறிவுச் சிந்தனையாளர், தான் எழுதிய எழுத்துகளின் வழியில் விதைத்த விதைகளும் ஏராளம்.

முரசொலியில் தம் பாசம் மிகுந்த உடன்பிறப்புக்கு எழுதிய கடிதங்கள், இதழ்களில் அவர் எழுதிய கவிதைகள், கட்டுரைகள், தமிழ்த் திரையுலகில் அவர் எழுதிய கதை - வசனம், தமிழ்நாட்டு வரலாற்றுச் சம்பவங்களைப் பின்னணியாகக் கொண்டு எழுதிய வரலாற்றுப் புதினங்கள், பகுத்தறிவுச் சிந்தனைகளையும், சமூக அறச் சிந்தனைகளையும் விதைக்கும் சமூகப் புதினங்கள், சிறுகதைகள் என அனைத்திலும் அவரது எழுத்துக் கோவைகள் சமூகச் சிந்தனைகளை வலியுறுத்தியே எழுதப்பட்டுள்ளன.

கலைஞர் தன் வாழ்நாள் காலத்தில் 16 புதினங்களையும், எண்ணற்ற சிறுகதைகளையும் எழுதியுள்ளார். அவர் எழுதிய புதினங்கள் ஒரு சிலவற்றை வாசித்த அனுபவத்தின் வாயிலாக அவர் வலியுறுத்தும் சமூகக் கருத்துகளையும், அதன் சமூகத் தாக்கத்தையும் இக்கட்டுரையின் வழியாகக் காணலாம்.

கலைஞரின் புதினங்கள்:

இக்கட்டுரையின் முன்னுரையில் கூறப்பட்டுள்ளது போல, கலைஞர் எழுதிய புதினங்கள் பதினாறு. அவற்றின் பட்டியல் கீழே (1):

சமூகப் புதினங்கள்:

- பெரிய இடத்துப் பெண்
- அரும்பு
- சாரப்பள்ளம் சாமுண்டி
- வெள்ளிக்கிழமை
- புதையல்
- வான்கோழி
- ஒரு மரம் பூத்தது

- சுருள் மலை
- ஒரே ரத்தம்
- நடுத்தெரு நாராயணி

வரலாற்றுப் புதினங்கள்:

- ரோமாபுரிப் பாண்டியன்
- பொன்னர் - சங்கர்
- பாயும்புலி பண்டாரக வன்னியன்
- தென்பாண்டி சிங்கம்
- பலி பீடம் நோக்கி
- தாய்

கலைஞர் கருணாநிதி அவர்கள் எழுதிய புதினங்களின் நோக்கும் போக்கும்:

“தந்தை பெரியார்” மற்றும் “அண்ணா” எனும் சமூகப் பல்கலைக்கழகங்களில் படித்து வளர்ந்த மாணவர் கலைஞரின் எழுத்துகளில் பகுத்தறிவுச் சிந்தனைகளும், சமூகச் சீர்திருத்தக் கருத்துகளும், மூடப் பழக்கவழக்கங்களுக்கு எதிரான குரலும், சமூக ஏற்றத் தாழ்வுகளை கண்டிக்கும் பாங்கும் வெளிப்படுவதில் வியப்பேதும் இல்லை.

கலைஞரின் எழுத்துகளில் எதுகை, மோனையுடன் கூடிய நடைகளும், கவித்துவம் ஓங்கிய உரையாடல்களும், சமூகப் பிற்போக்குத் தனத்தை சாடும் எள்ளல்களும் ஏராளமாய்க் கொட்டிக் கிடக்கும். கலைஞரின் படைப்புகளை வாசிக்கும் போது, மடைதிறந்த வெள்ளமாய்ச் சொற்கள் பாய்ந்து வந்து விழும். வாக்கியங்களின் எதுகை, மோனை அழகும், ஓசையும் மொழியின் இனிமையை எளிதாய் உணர்த்தும். இத்தகைய மொழி நடைகளே, சமூகத்தின் கடைநிலை மக்களையும், விளிம்பு நிலை மக்களையும், உழைத்து வாழும் எளிய மனிதர்கள் தமிழ் மீது ஈடுபாடும், பற்றும் கொள்ள அடிப்படையாய் அமைந்தன (2).

சமூகச் சிந்தனைகளை உள்ளடக்கிய கருத்துகளும், சமூகப் பிற்போக்குத் தனத்தைச் சாடி சமூகச் சமநிலையை, சமூக நீதியை நிலைநாட்டும் ஆவலும், எல்லாருக்கும் எல்லாம் என்ற பொதுமைச் சிந்தனையும், மூடப்பழக்க வழக்கங்களை எதிர்த்துத் தொடுக்கும் சமரும் கலைஞரின் எழுத்துகளின் நோக்காய் அமைந்தன என்பது வாசகர்களின் மனத்தில் பதியும்.

கலைஞரின் எழுத்தாற்றலை விவரிக்கும் விதமாக எழுத்தாளர் பிரபஞ்சன் இவ்வாறு கூறுவார்.

"கருணாநிதி போன்ற கலகக்காரர்கள் தான் ஒரு பழமையான சமூகத்தின் அசமந்தத்தைப் போக்கும் திறன் பெற்றவர்களாக, வரலாற்றோட்டில் விளங்குவார்கள்.

தமிழ்ப் படைப்பிலக்கியப் போக்கில் அழுத்தமான தடம் பதித்த தமிழ்ச் சிற்பிகளில் கலைஞர் மு.கருணாநிதி, அவருடைய வன்மையையும் கூர்மையும் மிக்க சமூக யதார்த்த விமர்சனத்துக்காகவும் போர்க்குணம் மிக படைப்புகளுக்காகவும் நினைக்கப்படுவார்" (2)

பிரபஞ்சன் கூறியது போலவே, சமூகச் சீர்திருத்த கருத்துகள் கொட்டிக் கிடக்கும் கலைஞரின் புதினங்களில் போர்க்குணம் மிகுந்த உரையாடல்களும், அழுத்தம் மிகுந்த கருத்துக்களும் அதன் போக்காய் வெளிப்படும் என்பதும் மறுப்பதற்கில்லை.

கலைஞரின் புதினத் திறன்:

கலைஞர் தமிழ் இலக்கிய உலகிற்கு வழங்கிய படைப்புகள் எண்ணிலடங்கா. சிறுகதை, கவிதை, கட்டுரை, பாடல்கள், புதினங்கள், திரைப்பட வசனங்கள் என கலைஞரின் தூவல்கள் பாய்ந்த திசைகள் ஏராளம்.

திராவிடப் பள்ளியில் பயின்று வளர்ந்த கலைஞரின் எழுத்துகள் திராவிட இயக்கங்கள் வலியுறுத்திய சிந்தனைகளைப் பரப்பும் படைப்புகளாகவே வெளிவந்தன. அவை அனைத்தும் பகுத்தறிவுச் சிந்தனைகளை வலியுறுத்தும், அவற்றை எத்திசைகளிலும் பரப்பும், மூடநம்பிக்கையை ஒழிக்கும், சமூக நீதிச் சிந்தனைகளைப் பாராட்டும், ஏற்றத் தாழ்வுகளைக் களையும், அறிவியல் கூற்றுகளை ஊக்குவிக்கும், உழைக்கும் தொழிலாளர்களை ஊக்குவிக்கும், சாதி, மத வேற்றுமைகளைக் கேள்வி கேட்கும் படைப்புகளாகவே அமைந்தன. கலைஞரின் புதினங்களிலும் இவை யாவும் இடம்பெற்று, வாசிப்போரை சமூகச் சிந்தனைகளை நோக்கி நகர்த்தின என்பது மிகைக் கூற்று அல்ல.

புதினங்களை வடிக்கும் கதை ஆசிரியர்கள், தாங்கள் கூற விரும்பும் செய்திகளை கதை மாந்தர்களின் கதாபாத்திரங்கள் வழியாக, உரையாடல்கள் வழியாக, கதைப் போக்கின் வழியாக வாசகர்களின் மனத்தில் விதைத்தல் என்பதே, தாங்கள் படைக்கும் புதினங்களின் வெற்றியாகக் கருதுவர். வரலாற்றுப் பின்புலத்தில் நடந்த நிகழ்வுகளையோ, நிகழ்காலத்தில் நடந்த நிகழ்வுகளின் பின்புலத்தையோ அடிப்படையாகக் கொண்டு, தமது கற்பனைத் திறனை உட்செலுத்தி அதன் வழியாக சமூக மாற்றத்திற்கான கருத்தியல்களை வாசகனின் மனத்தில் ஊடுருவச் செய்யும் புதினங்களே நீண்ட காலம் இலக்கியத்தில் நிலைக்கும்.

கலைஞர் என்னும் முத்தமிழ் வித்தகரின் எண்ணத்தில் உதித்து, தூவலின் வழி பிறந்து வந்த அத்தனைப் புதினங்களும் இத்தகைய தாக்கத்தை வாசகனின் மனத்திலும், சமூக

ஓட்டத்திலும் விதைத்தன என்றால் அது மிகையாகாது. அதே போல, புதினங்களின் கதைப் போக்கில் உரையாடல்கள் தேவையான இடங்களில் மென்மையாகவும், சீற வேண்டிய இடங்களில் எரிமலையாய் வெடித்ததுக் கிளம்பும் விதமாகவும் கலைஞர் எழுதியிருப்பார். இத்தகைய ஏற்ற, இறக்கங்களே புதினங்களில் பல்வேறு பரிமாணங்களை வெளிப்படுத்தும் விதமாக அமைந்திருக்கின்றன.

கலைஞரின் புதினங்களை வாசித்து உணரும் வாசகரின் எண்ணத்தில் சமூக மாற்றத்திற்கான கருத்துகளை வழங்குவதில் கலைஞர் எப்போதும் தனி இடம் பிடித்துள்ளார். கலைஞர் எழுதிய அனைத்துப் புதினங்கள் அனைத்துமே, சமூக நீதி கருத்துகளை வலியுறுத்தி எழுதப்பட்டுள்ளன என்பதற்கு எடுத்துக்காட்டாக கீழ்காணும் புதினங்கள் வெளிப்படுத்தும் சமூகக் கருத்துகள் குறித்துக் காணலாம்.

பெரிய இடத்துப் பெண்:

சமூகத்தில் நிலவும் வாழ்க்கைச் சிக்கல்களை புதினத்தின் வழி விளக்குவதும், அதற்கான பின்புலப் பிரச்சினைகளை பெரிய இடத்துப் பெண் என்றும் குறும் புதினத்தின் வழி விளக்கியிருப்பார் கலைஞர். பொருந்தாத திருமண உறவுகளில் ஏற்படும் சிக்கல்களும், அதனால் பெண்களுக்கு ஏற்படும் வேதனைகளை விளக்கும் விதமாக இப்புதினத்தின் கரு அமைந்திருக்கும். செல்வி, குமுதா எனும் கதை மாந்தர் வழியாக இதை விளக்கியிருப்பார் கலைஞர்.

ஒரே இரத்தம்:

ஏற்றத் தாழ்வு அற்ற சமுதாயம் உருவாக்க களத்தில் போராடிய தந்தைப் பெரியாரின் கருத்தியல்களை, தம் உள்ளத்தின் ஆழப் பதிய வைத்த கலைஞர், சமூகத்தில் வேர் கொண்டிருந்த சாதி, மத வேறுபாடுகளைக் களைய முற்படும் விதமாகச் சாட்டையைச் சுழற்றியிருப்பார். சாதிய வேறுபாடுகளால் ஏற்பட்ட கலவரச் சூழலைப் பின்புலமாகக் கொண்டு, அதனால் வரும் பின் விளைவுகளை தடுக்கும் விதமாக, சமத்துவ சமுதாயம் உருவாக வேண்டும் என்ற எண்ணத்தில் எழுதப்பட்ட புதினமே ஒரே இரத்தம் என்னும் இப்புதினம்.

ஒரு மரம் பூத்தது:

ஆங்கில எழுத்தாளர் ஓ. ஹென்றியின் கடைசி இலை (The Last Leaf) என்ற சிறுகதையைத் தழுவி, கணவனை இழந்த கைப்பெண்களின் மறுமணத்தை ஆதரித்து எழுதப்பட்ட புதினம் ஒரு மரம் பூத்தது. தேவகி எனும் பெண்ணை முதன்மையான கதைமாந்தராகக் கொண்டு, விதவைகளின் போராட்ட வாழ்வைக் கண்முன் நிறுத்தும் புதினமாக இது வெளிப்பட்டு நிற்கும்.

கதையின் போக்கும், உரையாடல்களும் புதினத்துக்கு வலு சேர்த்து, பல திருப்பங்களைக் கொண்ட கதையாக இதை கலைஞர் வடித்திருப்பார்.

கைப்பெண்களின் மீதான சமூக அழுத்தமும், உணர்வுப் பூர்வமான உளவியல் சிக்கல்களையும் திறம்பட வெளிப்படுத்தி, தேவகி எனும் கதை மாந்தரின் வழியாக வாசகனுக்கு உணர்த்துவார் கலைஞர். கணவனை இழந்த தேவகி படும் வேதனைகளையும், உயிருக்குப் போராடும் தன் மகனைக் காப்பாற்ற அவர் எடுக்கும் முயற்சிகளையும், மற்றவரை நம்பி ஏமாற்றப்பட்டதால் ஏற்படும் விளைவுகளையும் இப்புதினம் வெளிப்படுத்தும்.

இதைப் போன்றே, மற்ற சமூகப் புதினங்களையும் சமூகத்திற்கு தேவையான அறச் சிந்தனைகளைக் கட்டமைத்து கலைஞர் வழங்கியிருப்பார்.

வரலாற்றுப் புதினங்கள்:

வரலாற்று நிகழ்வுகளைப் பின்புலமாகக் கொண்டு, நிகழ்கால நிகழ்வுகளுக்கும் பொருத்தமாகக் கதை எழுதுவதில் கை தேர்ந்தவர் கலைஞர் என்பது இலக்கிய ஆர்வலர்களுக்குப் புரியும். வாசகர்களைக் கவரும் விதமாக, வரலாற்று நிகழ்வுகளோடு, கற்பனையையும் கலந்து வாசகர்களைக் கட்டிப் போடுவதில் வல்லவர் கலைஞர். இத்தகைய அனுபவத்தை நாடகத் தொடராக வெளிவந்த தென்பாண்டிச் சிங்கம் புதினத்திலும் காணலாம்.

தென் தமிழ்நாட்டின், இப்போதைய சிவகங்கை மாவட்டத்திலுள்ள பாகனேரியைத் தலைமையிடமாகக் கொண்டு ஆட்சி புரிந்த வாளுக்கு வேலி மிகச் சிறந்த போர்வீரர். வீரத்தில் சிறந்து போர்க்களத்தில் வெற்றி கொடி பல நாட்டியவர். ஆங்கிலேயர்களை எதிர்ப்பதில் மிகத் தீவிரமாகக் களம்கண்டு, மருதுபாண்டியர்களுக்கு உறுதுணையாக இருந்தவர். இவரின் வீர வரலாற்றை விவரிக்கும் புதினமே தென்பாண்டிச் சிங்கம்.

வரலாற்றுப் புதினங்கள் எழுதிடும் போது, வரலாற்றுத் தரவுகளை மாற்றங்கள் செய்யாமல், நிகழ்வுகளை மாற்றியமைக்காமல், அவற்றை வரிசைப் படுத்தி, தொகுத்து வழங்கிடல்

அவசியம். எனவே, வரலாற்றுப் புதினங்களை எழுதிட முனையும் போது, எழுத்தாளர் செய்ய வேண்டிய பின்புலக் களப்பணி அதிகம். புதின நிகழ்வுகளோடு தொடர்புடைய செய்திகள், நிகழ்வுகள், புதின மாந்தர்களின் இயல்பு, அவர்கள் குறித்த தோற்றம் குறித்த தரவுகள் என பலவும் இதில் அடங்கும்.

இவற்றையெல்லாம் தொகுத்த பிறகு, கதை மாந்தர்களுக்கு இடையேயான உரையாடல்களை கற்பனை வளத்தோடு எழுதி, கதைப் போக்கின் ஊடாக கலந்து, செறிவூட்டி, திருப்பு முனைகளோடு எழுதிட வேண்டும்.

தென்பாண்டிச் சிங்கம் புதினத்தை வாசித்து முடிக்கும் போது மேற்கூறிய அத்தனை அம்சங்களையும் கலைஞர் அவர்கள் திறம்படச் செயல்படுத்தியிருப்பதை வாசிப்பாளர் உணரலாம்.

முடிவுரை:

முத்தமிழ் அறிஞர் கலைஞர் அவர்கள் தமிழ் இலக்கியத்திற்கு வழங்கிய படைப்புகள் ஏராளம். அவரது எழுத்துகளில் அவர்தம் கொள்கைப் பிடிப்பும், பற்றிக் கொண்ட திராவிடக் கருத்தியலும், தமிழ் மொழி மீது கொண்ட பற்றும், சமூக அக்கறையும் வெளிப்பட்டு - வாசகர்களை சமூக நோக்குள்ளவர்களாக மாற்றும் திறன் படைத்ததாக மிளிரும். கலைஞர் எழுதிய புதினங்களிலும் இத்தகைய நோக்கும், போக்கும் மேலோங்கி இருப்பதைக் காணலாம். மேலும், கலைஞரின் புதினங்கள் கலைஞரின் கற்பனைத் திறனுக்கும், திறன்மிகு சொல்லாட்சிக்கும், அவரது சமூக அக்கறைக்கும், வாசகர்களை சமூக மாற்றச் சிந்தனையாளர்களாக உருவாக்கும் உத்திக்கும் எடுத்துக்காட்டாகத் திகழ்கின்றன. கலைஞரின் இலக்கியத் திறமையின் வழி சமூகத்திற்கு விடுக்கும் அறைகூவலைப் பாடமாகக் கொண்டு நாமும் பயணிப்போம்.

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தமிழ்மைந்தன் ஜான் ரிச்சர்டு
கவிஞர் / எழுத்தாளர்
அயர்லாந்து

So why is Periyaar more relevant now than ever? - Kannan

What more can one write about the legendary icon of Tamil speaking world today, than what has already been written and discussed?

The more I think on it, the more my thoughts are stuck. But looking at the current situation that Tamil speaking country is in, it makes me think that, his philosophy and thoughts are more relevant than ever. And I am able to pen the below.

I've been living outside Tamilnadu for the last 18 years, which gives one an outside-in perspective. I am currently living in Denmark, and the Nordics are different from the rest of Europe in many ways, which I'll not go into here. However, the main reason I bring it up here is how similar the social justice setup is when looking at ideas proposed by Periyaar. I'll go into those a bit later.

Returning to Periyar and my understanding of him—considering today's narrative, I'm concerned that various groups within the Tamil-speaking world have reduced him to fit their own needs instead of genuinely trying to understand him. Some groups label him an atheist; for others, he is depicted as a staunch enemy of ~~Hinduism~~ ^{Hinduism}. Still, others argue that he didn't do enough for the upliftment of the downtrodden. Gandhians, who don't regard him as highly as Gandhi, criticize him because his language and methods were harsh. Perhaps many of these opinions stem from a lack of deeper understanding of his thoughts.

First and foremost, I view him as a humanist and philosopher with original ideas. He is truly unique in that he was both a philosopher and a leader, significantly influencing change. Unlike many other philosophers and thinkers, he rolled up his sleeves and put his ideas into action within society. He wasn't just a theorist; he had a **worldview focused** on humanity. His core belief can be summarized thus: humankind should be free from all dogmas that don't benefit society, and such dogmas should not hold them back from progressive avenues in their lives.

Humankind should be free of all dogmas and be rational – this has been misunderstood by many. This does not mean that one lives as they want. It means one lives and enjoys the fruits of their labor, by contributing to the society and living harmoniously -to sum it briefly. One could argue what is beneficial to the society and what is not, that is not the intent of this article, that is for another one perhaps !

To continue on the above of how he was misunderstood or not understood - forexample on the issue of calling Tamil an uncouth language. His point was - how can Tamils be progressive if Tamil as a language echoes the same thoughts as the oppressive Hinduism? He proposed reforms in vocabulary and eliminating oppressive words that were used in day to day life. He proposed that Tamil embrace modern thoughts and, ideas, scientific advancements, without which he thought Tamils would still be in a Stone Age mindset.

Another example that one hears often is his thoughts on women's liberation -he proposes that women live promiscuous lives. For me, this stems from the age-old Adisankara argumentative style of obfuscating the question rather than arriving at the truth (which, by the way, Buddha disregards the tenets of Hindooism as most of them are just abstract concepts rather than based on something concrete. Today the whole of the subcontinent suffers from this Adisankara style of argumentative debate(which the Dravidians also have a caught on !) and truth/core issue is always left out of discussion.

Coming to the Tamil-speaking world, another point we keep hearing is - this is the land of Periyaar (பெரியார் மண்). Did he propose something that was completely revolutionary that didn't exist before? I would like to approach this from another perspective. Having looked at the conflicts around the world, my thinking right now is that any revolutionary idea needs to be homegrown and needs to be part of the cultural DNA of that specific ethnic group. What do I mean by this? In east Europe, fall of USSR led to the domino effect - the fall of communism. In Latin America we see armed conflicts constantly. In some parts of Indian subcontinent, we have Maoists fighting for self determination invoking Marxian theories.

Why has Eastern Europe moved away from communist philosophy, or, for that matter, why is Latin America often in conflict? My theory is that, for example, in Latin America, the ethnic cultural ethos is different. From my brief visit to South America, I learned that in Chile, it was difficult to overcome the tribal resistance against the Spanish conquerors, as the Native American tribes were quite independent from one another. In other words, democracy was practiced long before Marx was introduced in the late 20th century.

- so if you introduce an alien philosophy to a land which has its own philosophy as part of its cultural DNA there is bound to be conflict or the new theory would be molded/morphed to the local one, if it fits, else there is always resistance. And this resistance would be across time period unless all the people who resist are exterminated.

Coming back to Periyaar, if he proposed something revolutionary – I think not – he was an original thinker- a futurist – but it was in line with the cultural ethos of the land. We speak of the concept of Aram – egalitarianism – love – compassion, a lot in Sangam literature. Periyaar’s philosophy and futuristic ideas was in continuation of this Tamil ethos. Hence it was natural for Tamils to embrace it rather than fighting against it. But if one had to look at vedic Brahminic philosophy, Tamils have resisted it for time immemorial. It was alien to our core value system of Aram. **He is a continuation of Valluvan**, taking us to the new era.

How he was accepted would provide a sense of Tamil ethos. Many political parties and outsiders (along with many Tamil intellectuals and creators) fail to understand this and thus try to portray Tamils as anti-India and anti-federal. We are not anti-federal; we are pro-self-determination! Why did I include Tamil intellectuals and creators? If one were to examine the creations we encounter, very rarely do we see one rooted in our cultural ethos. A good example could be the movie Jailer, featuring Rajinikanth. It emphasizes that violence is the method for resolving issues, leading people to believe that systems are ineffective. On the other hand, if we look at Parashakthi, the magnum opus by Kalaignar, although the protagonist attacks the temple priest, he ultimately finds himself in a court of law, arguing his case and willing to accept what the system deems appropriate as punishment. Even the attack on the temple priest serves to bring the protagonist to the court of law to present his argument. Similarly, in Silapathikaram, the protagonist seeks justice in the king's court.

So why is Periyaar more relevant now than ever?

There is a trend of rising right wing extremism throughout the world and the frightening part, is the velvet glove handling of it, which in fact emboldens the fringe groups to commit acts of terror against their adversaries. The question that comes to my mind is, how would Periyaar handle this? His language and approach, towards hostile dogmas that are anti human, still holds good and perhaps we should learn from him.

So why is Periyaar more relevant now than ever?

When it comes to social justice, there is a growing trend in many parts of the world to cut funding to programs that have significant societal value and benefit. Most governments are reducing funding for education, healthcare, and infrastructure. It raises the question: where do all the taxes collected from the poorest among us go? In the Indian Republic, for example, it goes toward purchasing Rafale fighter jets worth billions of dollars (which will likely never be used since there is no advantage in any conventional warfare, as we are witnessing today in Ukraine or Gaza), money that could have been easily allocated for social welfare. How would Periyar respond to the excessive growth driven by capitalistic greed that only benefits a segment of the already privileged?

So why is Periyaar more relevant now than ever?

Taking cue from the earlier point on taxation, one begins to wonder why we need a government. What is the role of government in a modern society? What should be the governing principles and values of a government?

How did the ancient Tamils view government? For me this is a key question to understand the masses today. My theory is that ancient Tamils viewed government as a means to govern a society, provide safe environment to live in, safe environment to produce and trade goods & services, promote art&literature – without controlling the society. One can see this core value even today among Tamils – that governments exist for the benefit of the society and not the other way around. (this core started to decline when Tamils started to build ‘empires’.)

I spoke earlier about the Nordic model – to provide a brief overview – where education and health care are offered as services without direct fees from the government, as these are funded by taxes paid by the people. Housing subsidies are available for those who cannot afford them. Labor is valued, and individuals receive living wages rather than minimum wages. Essentially, a CEO’s son and a carpenter’s son attend the same public school run by the state. Workers get five weeks of paid vacation to enjoy the fruits of their labor. In Norway, the government has invested its oil revenues, which are now worth a trillion dollars! The population is only 5.5 million people. One of the core principles of the Swedish model is that individuals should pursue their passions and contribute to society. It’s also not surprising that religion plays a minimal role in these societies. In fact, Norway has even been declared an atheist country. It seems that gods hinder progress!

Periyar's approach to governance is very similar and continues this core thought. However, today's forces have tried and succeeded largely in saying that people and government are different, when in reality, they are one and the same. What would Periyar do here?

So why is Periyar more relevant now than ever?

Since humankind's advent, we have advanced more technically than ever. Periyar, a futurist, penned great thoughts in his seminal work, *The Future to Come (Ini Varum Ulagam)*. I have read many books on what technology can bring to the world, but none are close to what Periyar spoke about in 1944.

To give a few sample of his thought process here, he says,

The institution of marriage would cease to exist, and humankind would have ample time to pursue their passions because technology would do all the useless manual labor that exists today. He even looks further into the future and says money would cease to exist, nations would cease to exist, and there would be no military or wars. His reasoning is that if everyone has everything, why would there be wars?

We can see this fear in the power structures today, on technological advancements. Governments are afraid of internet, of free flow of information, news media is no longer the monopoly of the 'truth' that they promised to propagate. Power shift is happening towards the masses - of course it would take time and it would be chaotic when power structures break down, but it is inevitable. A true society with a good leader would embrace and lead society towards a better future than resisting the advancements of technology.

To conclude, we as a society have already made a great start toward a bright future. If we can embrace Periyar more, along with our core values, we could be a beacon of hope to the rest of the world.

Periyar EVR vs Tamil Nationalism (Part 2) – Rajarajan RJ

According to the Right-wing Tamil nationalists, Anyone who doesn't have Tamil as mother tongue is an outsider

This includes people who speak Telugu, Malayalam, Kannada, Urdu, Tulu, Marathi, or any other Indian language as their mother tongue.

If you look at the history of Tamil Nadu, you will see that these were the settlers for hundreds of years. Telugu came during the Nayakas' rule and settled in Tamil Nadu. Marathas ruled Tamil Nadu, so Marathi-speaking people settled here. Similarly, Urdu is spoken by a particular Muslim community.

In the Sangam era, Cheras were part of Tamil Nadu. Later, it became Kerala, which is Malayalam-speaking. The language is nothing but Tamil + Sanskrit. We can apply the same logic to other Dravidian languages like Telugu, Kannada, Tulu, etc. If you remove Sanskrit from these languages, you will see Tamil only. That's why these languages are called Dravidian Languages.

Right-wing Tamil nationalists label all these individuals as outsiders. Although their ancestors originated from outside Tamil Nadu, these people live as Tamils at heart. They study Tamil, speak it as a common language, and embrace Tamil culture. However, they are now being targeted as outsiders.

If you look closely at this, it relates deeply to caste. These right-wing Tamil nationalists label someone as an outsider based solely on caste. They merely allege that certain castes have dominated Tamil Nadu and ruled over Tamils for decades, asserting that only Tamils should govern Tamils. This implies that only Tamil castes should rule Tamil Nadu.

From a scientific perspective, this shows how absurd it is to seek the purity of a particular caste. No one is aware of the origin of their caste, which could have been easily mixed years ago. If we take a DNA test, we can even find out how many races are mixed in our DNA. But these people are still talking about purity based on caste.

When you take caste into account, any caste for that matter is negative. Whether it's Tamil caste, Telugu caste, or Malayali caste – all are rooted in Brahminism. However, these right-wingers primarily target non-Tamil castes, claiming they are outsiders who shouldn't rule the state.

If you examine the roots of contemporary right-wing Tamil nationalism, it all began after the Dravidian movement spread throughout Tamil Nadu and established a strong influence on people against the negative impacts of the caste system, varnashram, Brahminism, and Aryan invasion. This inspired the people to fight against oppression and move toward social justice, rationality, women's empowerment, and more.

These right-wing Tamil nationalists were the stepchildren of Brahminism. When the Dravidian movement discussed the theory of Aryan invasion, which posits that Aryans came from outside and ruled over us, making us slaves to the caste system, these right-wing Tamil nationalists were formed to oppose the Dravidian movement by labeling them as "non-Tamils" and "outsiders."

Be it the Justice Party, the Self-Respect Movement, the Dravidar Kazhagam, the Dravida Munnetra Kazhagam, or Anna Dravida Munnetra Kazhagam, there have always been Tamils and non-Tamils. However, these right-wing Tamil nationalists paint the Dravidian movement as completely non-Tamils.

Secondly, these parties fought for the welfare of Tamil people and Tamil Nadu only. This is why the people of Tamil Nadu are completely behind them and continue to vote for them.

The strangest part of these Tamil nationalists' accusations is about Periyar, whom they term an "outsider." Periyar never hid his caste or mother tongue. He stated in his writings that he came from the "Kannada Baliya Naidu" caste. However, many believe that he is Telugu, which is incorrect. Periyar himself mentioned that he is fluent only in Tamil. He can speak, read, and write only in Tamil, meaning that his thinking language is also Tamil. He said that due to his business contacts, he learned Telugu; otherwise, he knows only Tamil. Similarly to Periyar, many people of non-Tamil origins live in Tamil Nadu. They speak, read, write, and think in Tamil. However, they are labelled as outsiders.

Anyone who reads Periyar knows that he renounces any identity. He renounces race, gender, religion, caste, nationality, etc. Therefore, labeling Periyar based on his caste is the strangest thing one can do.

- To be continued

What has Tamil Nadu achieved by opposing Hindi imposition? – Rajarajan RJ

Tamil Nadu follows a bilingual policy (Tamil and English) in education and administration, unlike states that have adopted the three-language policy (Hindi, English, and a regional language). This policy has had significant socio-economic impacts in various sectors. Here are some data-driven outcomes:

1. Education & Literacy

- **Literacy Rate:** Tamil Nadu's literacy rate is 80.1% (Census 2011), above the national average of 74.04%.
- **School Enrolment:** Tamil Nadu consistently ranks high in Gross Enrolment Ratio (GER) in schools.
- **English-Medium Education:** The state has over 60% of students in private English-medium schools, significantly higher than states prioritizing Hindi.
- **Tamil as a Mandatory Language:** Since 2006, Tamil has been made compulsory in schools, ensuring linguistic and cultural preservation.

2. Employment Opportunities

Private Sector & IT Jobs:

- Tamil Nadu produces the third-highest number of engineering graduates in India (over 2.5 lakh per year).
- With a strong English education base, graduates have better access to IT and global jobs.
- Tamil Nadu ranks second in software exports in India (₹1.6 lakh crore in 2022-23).

Government Jobs:

- The Tamil Nadu government gives preference to Tamil-proficient candidates, ensuring job opportunities for locals.
- UPSC participation is lower due to the lack of Hindi dominance in education, affecting central government job access.

3. Industrial Development

Manufacturing Hub:

- Tamil Nadu is India's second-largest economy (~₹34.19 lakh crore GSDP in 2023-24).
- The state's industrial output is the second highest in India (after Maharashtra).
- The bilingual policy has not hindered industrial development—Tamil Nadu leads in automobile, textile, and electronic manufacturing.

Foreign Direct Investment (FDI):

- The fourth highest FDI recipient in India (₹28,000 crore in 2022-23).
- English proficiency has helped attract foreign companies and MNCs.

4. Service Sector Growth

- **IT & BPO Industry:** Chennai is called the “Detroit of India” but also a growing IT hub, ranking second in software exports after Karnataka.
- **Higher Job Placements:** Cities like Chennai and Coimbatore benefit from the workforce’s bilingual skills, attracting MNCs like TCS, Infosys, Accenture, and Cognizant.

5. Higher Education & Research

- **Higher Education GER:** Tamil Nadu has the highest GER in higher education (51.4%) (AISHE 2021-22), far above the national average (28.3%).
Top Universities & Research Institutions:
- IIT Madras, Anna University, and Bharathiar University rank among India’s top institutes.
- English-medium education in higher studies has helped Tamil Nadu retain top rankings in technical and professional education.

Key Takeaways

1. **Economic Growth:** Tamil Nadu has the third-largest economy in India, despite not prioritizing Hindi.
2. **Education Leadership:** The state has India’s highest higher education GER and strong English proficiency.
3. **IT & Services Boom:** English has given Tamil Nadu an edge in software exports and foreign investments.
4. **Local Job Security:** The Tamil language mandate in government jobs ensures employment for Tamil speakers.
5. **Industry & FDI Growth:** Tamil Nadu remains a top industrial and manufacturing hub, attracting global investments.

Thus, the bilingual policy has helped Tamil Nadu balance cultural identity and economic progress without affecting global competitiveness.

Tamil Nadu’s bilingual policy (Tamil and English) has played a significant role in women’s empowerment, particularly in education, employment, and social progress. Here’s a data-driven analysis of its impact:

1. Education & Literacy

- **Higher Female Literacy:** Tamil Nadu’s female literacy rate is 73.4% (Census 2011), higher than the national average of 65.46%.

Higher Gross Enrolment Ratio (GER) in Higher Education:

- Tamil Nadu has the highest GER in India at 51.4%, with a large share of women in higher education (49%) (AISHE 2021-22).
- The bilingual policy (strong English education) has helped women pursue higher studies in technical and professional fields.

Scholarships & Free Education:

The government provides free higher education for first-generation graduates, benefiting lakhs of female students.

2. Employment & Economic Independence

- **Women in IT & Corporate Jobs:**

Tamil Nadu has one of the highest percentages of women in IT (around 35% of the workforce in Chennai's IT sector).

Strong English education has helped women secure high-paying jobs in MNCs, BPOs, and tech startups.

Government Job Quotas & Tamil Language Policy:

30% of government jobs in Tamil Nadu are reserved for women, creating stable employment opportunities.

Tamil-medium education ensures that rural women can also compete for these jobs.

Entrepreneurship & MSMEs:

- Tamil Nadu has over 10 lakh women entrepreneurs, the highest in India.
- The bilingual policy allows women to handle local businesses (Tamil) and expand globally (English).

3. Industrial & Service Sector Participation

- **Textile & Garment Industry:**

Tamil Nadu has the largest number of women workers in the textile sector (over 70% of the workforce).

Women benefit from skill-based training in both Tamil and English, improving employability.

- **Self-Help Groups (SHGs):**

Tamil Nadu has over 6 lakh SHGs, empowering over 92 lakh women economically (TNSRLM data).

Women entrepreneurs are leveraging English for digital literacy and online businesses.

4. Social Progress & Leadership

High Women Representation in Politics:

- Tamil Nadu has the highest number of women MLAs (16%) among major Indian states.
- Strong local language policies have enabled grassroots participation of women in politics.

Reduction in Early Marriage & Gender Gaps:

- The bilingual policy ensures continued education, reducing early marriage rates.
- Tamil Nadu's female labor force participation rate (LFPR) is 32%, higher than the national average (~25%).

Key Takeaways

1. **Education Boost:** The highest GER for women in India, thanks to bilingual education.
2. **Job Market Success:** Tamil Nadu leads in women's employment in IT, government, and MSMEs.
3. **Entrepreneurial Growth:** Women dominate SHGs and startups, supported by English and Tamil literacy.
4. **Social Upliftment:** Higher women's political participation and workforce inclusion.

Conclusion

The bilingual policy has been a game-changer for women, ensuring economic independence, employment growth, and social progress, while also preserving cultural identity.

திராவிட நாட்காட்டி

திராவிட நாட்காட்டி - பிப்ரவரி

பிப்ரவரி 1

1895 - ஓமந்தூரார் ராமசாமி பிறந்தநாள்

2006 - தனியார் கல்லூரிகளில் இட ஒதுக்கீடு சட்டம் - குடியரசுத்தலைவர் ஒப்பம்

பிப்ரவரி 3

1969 - அறிஞர் அண்ணா மறைவு

1970 - பெர்ட்ரண்ட் ரசல் மறைவு

பிப்ரவரி 4

1747 - வீரமாமுனிவர் மறைவு

பிப்ரவரி 7

1812 - புகழ்பெற்ற ஆங்கில நாவலாசிரியர் சார்லஸ் டிக்கன்ஸ் பிறந்தநாள்

1902 - 'திராவிட மொழிஞாயிறு' ஞா.தேவநேயப்பாவாணர் பிறப்பு

பிப்ரவரி 11

1908 - ஜி.யூ. போப் மறைவு

1946 - சிங்காரவேலர் மறைவு

பிப்ரவரி 12

1809 - ஆபிரகாம் லிங்கன் பிறப்பு

1809 - டார்வின் பிறப்பு

பிப்ரவரி 17

1929 - செங்கல்பட்டு முதல் மாகாண சுயமரியாதை மாநாடு (முதல் நாள்)

2001 - சென்னையில் தமிழ் இணையப் பல்கலைக் கழகம் தொடங்கப்பட்டது

பிப்ரவரி 18

1860 - சிங்காரவேலர் மறைவு

1937 - டாக்டர் சி. நடேசனார் மறைவு

பிப்ரவரி 20

உலக சமூகநீதி நாள்

1950 - பெரியாரின் 'பொன்மொழிகள்' நூலுக்குத் தடை

பிப்ரவரி 21

உலகத் தாய்மொழி நாள்

1907 - எம். ஆர். ராதா பிறப்பு

1940 - கட்டாய இந்தி ஒழிந்த நாள்

1994 - மண்டல் குழுப் பரிந்துரை அடிப்படையில் பிற்படுத்தப்பட்டோருக்கு முதல் வேலை வாய்ப்பு

பிப்ரவரி 22

1864 - ரெட்கிராஸ் சொசைட்டி தோற்றம்

1953 - ஊ.பி.அ. சுவந்தபாண்டியன் மறைவு

பிப்ரவரி 24

1980 - காஞ்சிபுரத்தில் சங்கராச்சாரி மடம் எதிரில் தந்தை பெரியார் சிலை திறப்பு

பிப்ரவரி 26

1917 - 'Justice' என்ற ஆங்கில நாளிதழை நீதிக்கட்சி வெளியிட்டது

1933 - சிவகங்கை எஸ். இராமச்சந்திரனார் மறைவு

பிப்ரவரி 27

1928 - சுக்கிலநத்தம் (அருப்புக்கோட்டை) - தந்தை பெரியார் நடத்திய

முதல் சுயமரியாதைத் திருமணம்

1938 - காஞ்சியில் இந்தி எதிர்ப்பு மாநாடு

தொகுப்பு : இராஜராஜன் ஆர்.ஜெ

(மூலம்: பெரியார் நாட்காட்டி)